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A
CONTRAST
BETWEEN
CALVINISM
AND
HOPKINSIANISM.

BY EZRA STILES ELY, A. M.
STATED PREACHER TO THE HOSPITAL AND ALMSHOUSE
IN THE CITY OF NEW-YORK.

Earnestly contend for the faith which was once delivered unto the saint:
Prove all things : hold fast that which is good.

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TM/



District of New-York, ss.

***** BE IT REMEMBERED, That on the twenty-second day of April, in the thirty-fifth
* year of the Independence of the United States of America. Ezra Stiles Ely, of the
* L. S. * said district, hath deposited in this office the title of a book, the right whereof he
***** claims as author, in the words and figures following, to wit:

"A Contrast between Calvinism and Hopkinsianism. By *Ezra Stiles Ely, A. M.* Stated Preacher to the Hospital and Almshouse in the City of New-York. Earnestly contend for the faith which was once delivered unto the saints. Prove all things: hold fast that which is good."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHARLES CLINTON,
Clerk of the District of New-York.

CONTENTS.



	Page.
THE Introduction	3
CHAPTER I. Of divine revelation	10
II. Of God	14
III. Of the divine decrees	24
IV. Of Creation	32
V. Of Providence	36
VI. Of moral law, obligation, action and cha- racter	40
NOTE A. Of the origin of law	52
NOTE B. Of natural and moral ability . .	53
VII. Of divine providence, in relation to the origin of evil, and reprobation	56
VIII. Of the apostacy and its consequences. . .	66
IX. Of atonement and justification.	84
NOTE A. A general view of the contro- versy about the atonement	103
NOTE B. A discourse in favour of an in- definite atonement	109
NOTE C. A critique on the foregoing ser- mon	116
X. Of effectual calling	128
NOTE A. On the application of redemp- tion	138
NOTE B. On the means of grace accord- ing to the Calvinistic system	140
NOTE C. On the Arminian tendency of Hopkinsianism	155

CONTENTS.

	Page.
CHAP. XI. Of the Christian graces	172
NOTE A. On the love of being in general	192
NOTE B. All the Christian graces reduced to love, according to the Hopkinsian principles	196
NOTE C. The Christian graces distinguished: by a Calvinist	214
NOTE D. A Calvinistic disquisition on disinterested benevolence	221
XII. Of Sanctification	226
NOTE A. On the imperfection of good men	232
XIII. Calvinism and Hopkinsianism contrasted by comparing each with several heresies	255
XIV. The Conclusion.	278

THE INTRODUCTION.

“ABOUT forty years ago,” said Dr. Hopkins, in 1796 ; “there were but few, perhaps not more than four or five, who espoused the sentiments, which have since been called *Edwardean*, and *new divinity*, and since, after some improvement was made upon them, *Hopkintonian* and *Hopkinsian* sentiments. But these sentiments have so spread since that time among ministers, especially those who have since come on the stage, that there are now more than one hundred in the ministry who espouse the same sentiments in the United States of America. And the number appears to be fast increasing, and these sentiments appear to be coming more and more into credit, and are better understood, and the odium which was cast on them and those who preached them, is greatly subsided.”

“Thus I am become the head of a denomination, who have since greatly increased, and in which thousands are included, and a large number of ministers, who, I believe are the most sound, consistent and thorough Calvinists ; and who in general sustain as good a character, as to their morality, preaching and personal religion, as any set of clergymen whatever : and are most popular where there appears to be most attention to religion : and at the same time, are most hated, opposed and spoken against, by Arminians, Deists, and persons who appear to have no religion. And I believe, though this denomination or name originated from no such design, that it has proved an advantage to truth and true religion, as it has given opportunity and been the occasion of collecting those who embrace the scheme of Christianity exhibited in the forementioned publications, [the works of President Edwards, Dr. Bellamy, and Dr. West of Stockbridge.] and ranking them under one standard. It has excited the attention,

and promoted inquiry into the principles and doctrines which are embraced and held by those of this denomination, by which light and conviction have been spread and propagated."

Life of Hopkins, p. 102, 103, 97, 98.

In this manner Dr. Hopkins congratulated himself on the use of his name, which was first intended for reproach ; but which is now deemed by many more honourable than any other of human invention. Let it not be imagined, therefore, that the author of the following Contrast designs any opprobrium, when he uses the word *Hopkinsianism*, to denote that system of doctrine whose foundation was laid by President Edwards, whose superstructure was principally reared by Dr. Samuel Hopkins of Newport in Rhode-Island ; and whose last stone has been carried up by a multitude, shouting, " grace, grace, unto it." President Edwards, however, never once imagined, that such a fabric as Hopkinsianism now is, would be reared upon his corner stone of " love to being in general." Neither did Dr. Bellamy conceive of the system, which has been builded on the foundation which he assisted to lay. That gentleman and scholar, Dr. West, now venerable for age as well as piety, has lived to witness the improvements made by his learned friends Dr. Samuel Spring of Newburyport, Dr. Nathanael Emmons of Franklin in Massachusetts, and many younger divines. He has lived to assist, with his own hand, in the consummation.

It has often been demanded, " what is Hopkinsianism ? What is Calvinism ?" Many think them the same thing. Dr. Hopkins calls his system *strict Calvinism* ;* Dr. Emmons affirms that his refinements are Calvinism ;† and Dr. Spring, the Rev. Thomas Williams of Providence, with many other Hopkinsians, believe, that their sentiments are the most thrifty and prolific sprouts of Calvinism.

" It is evident that Hopkinsian sentiments are only the genuine, flourishing, and fruitful branches of the Calvinistic tree." " There is no more difference between Calvinists and Hopkin-

* Hop. 21 Ser. p. 362, 364.

† Emmons' Ser. p. 374.

sians, than there is between a tree and its branches, or between first principles and their consequences. The broad foundation which supports our ample superstructure was long since deeply and most firmly laid in the first principles of Calvinism." "I challenge him, (Dr. Tappan,) to fetch a single article from the first principles of Calvinism, which clashes with my theory.*

Within the bounds of the Presbyterian Church of the United States, there are also many, who support either wholly or partially, the system of Hopkins, and who call themselves Calvinists.

If, however, there is no important difference of sentiment, between the persons, who are called by these two names, why should there be any distinction of appellation? If the two systems harmonize, all should be called after the REV. JOHN CALVIN, or after SAMUEL HOPKINS, D. D. his American successor in the chair of theology. The teachers of religion should also use the same language, on all important and disputable subjects; that "the hearers of the word" may not imagine a difference of opinion, where the theory is the same.

What, then, is the difference between Calvinism and Hopkinsianism? With a desire of being able to answer this question, and of assisting the candid inquirer in his researches after truth, the author of this work has arranged the peculiarities of each system over against those of the other.

When stating the opinions of others, the writer has made use of their language, as nearly as possible, either by quoting them

* Spring's Diquisitions, p. 47, 48. It is not the design of the author to accept this challenge, in behalf of the amiable *Dr. Tappan*, whose memory is precious to those who knew him best; but the above passage was introduced to show how sincerely and firmly one, who stands second, if not first on the list of able and pious Hopkinsians, could assert the Calvinism of his theory. It will not even be insinuated, that *Dr. Tappan* was or was not a Calvinist. He considered himself one; but, in relation to the main doctrine of his controversy concerning the means of grace, most Calvinists will allow that *Dr. Spring* had the right side, and proved himself the strongest in argument.

verbatim, or by giving an epitome of their sentiments, in their own expressions. To avoid the charge of misrepresentation, when any author is quoted, his ancient mode of spelling, and even his ungrammatical construction of sentences, have been retained. Lest it should be thought that the writer translated the works of Calvin and Witsius to suit his own purpose, he has used Norton's translation of the "Institution," and the common rendering of the "Economy of the Covenants." The quotations from "*Witsii Exercitationes in Symbolum*," were necessarily rendered into English, by the writer, because he could find no translation of that work.

In the first column of the Contrast may be found the doctrines of Calvin ; in the second, the collateral doctrines of ancient and modern confessions, or of distinguished individuals of the Calvinistic school : in the third the opinions of Hopkins, chiefly extracted from his System of Divinity : and in the fourth, the collateral propositions or reasonings of some of the most able writers, who call themselves, and are called, Hopkinsians. Calvin and his followers are arranged on the first page ; and on the next page, in opposing ranks, stand Hopkins and his adherents.

Instead of the publications of individuals, confessions of Hopkinsian churches would have been introduced, had any such public standards been found. These churches are commonly of the congregational order, and almost every pastor, if he dislikes the form of his predecessor, by the consent of his people, forms for himself a short confession of faith, to be used in the admission of persons to sealing ordinances.

It is not pretended, that all the ancient confessions, which are introduced into this work, are orthodox in all points. It is sufficient that they are Calvinistical upon the subjects, concerning which there is a debate between the friends of Calvin and Hopkins. One principal design in taking copious extracts from them, was, by exhibiting a harmony of public standards of faith, to show the extensive spread of Calvinism, and the general agreement of all the reformed churches, in all the leading doctrines of Christianity. To those who cannot procure these Confessions, it is hoped that this work will prove not only a contrast

between truth and error, but a valuable harmony of public standards of doctrine.

So far as it was practicable, the work has been divided, not only into chapters, but sections, that the heads of agreement or opposition, might be easily distinguished. The heads of *agreement*, which have found a place here, were necessary to give a connected view of each system. Without an exhibition of some fundamental principles, which both parties admit, and from which one or the other wanders, it would be difficult to oppose any thing more than fragments of systems. At the bottom of many pages the reader will find explanatory notes, and at the end of the chapters, long notes, which will give him a general view of the mode of reasoning which is adopted by the opponents. Since the notes are some of them founded upon the Calvinistical system, and some of them on the Hopkinsian theory, they will tend to make the contrast more complete.

It is proper here, to state, that no personal reflections are intended, and that the gentlemen whose works may be thought to suffer by the contrast are distinguished for talents and piety. It will not follow, however, that they may not be erroneous; or that John Calvin, who published his Institution, when only twenty-five years of age, was not in the vigour of youth, more scriptural in doctrine than they. No disrespect is intended by the author, when he says, in the language of Elihu, whose words were not censured by the Holy One, "great men are not always wise, neither do the aged understand judgment." He would render to each his due; and he knows that while they are opposed, they are to be respected. No individual of them is charged with supporting every doctrine which appears under the caption of Hopkinsianism; nor is the Saint of Newport made answerable for the metaphysical speculations which have taken their origin from his writings. Hopkins would have recoiled from what is now considered the perfection of his system. In like manner, many divines who maintain one or two principles of Hopkinsianism, utterly disclaim the body of divinity with which these members are connected. At the same time, it is believed, that the first principles of Hopkinsianism being granted, he who would be consistent with himself, must subscribe to the sentiments of

the Massachusetts Missionary Magazine before it was united with the Panoplist, and acknowledge Dr. Emmons to be the prince of philosophers.

Most reasoners do not admit all the legitimate inferences which might be drawn from their own premises. It is well they do not. The writer has no disposition to accuse those persons, whose errors are opposed, of wilfully dishonouring God and his testimony of grace. Neither would he attribute to them the inferences which they disclaim. When one of the same school, however, has taken the principles of a former writer, and openly avowed the inductions to be legitimate ; we may say, that the foundation and superstructure, in our opinion, correspond ; while one must answer for laying the corner stone, and the other, for what he has built on it.

Should any class of men say, that they are impeached in the following work ; the writer has forewarned them that he has simply charged to individuals what they have individually written. If any writer has been misrepresented, it will be a matter of regret to the author, when convinced of the fact ; and he pledges himself to make, so far as possible, reparation.

For the doctrines which are approved in this work, the author holds himself accountable to the ecclesiastical judicatories of the church to which he belongs. If any sentiment is supported, or any doctrine condemned, contrary to the Presbyterian Standards, he refuses not to answer for his writings, and abide the decision of those brethren to whom he is bound to submit in the Lord.

The whole work is committed to the public, with an earnest wish that it may prove beneficial to all who shall read it ; and especially to those who think themselves either Calvinists or Hopkinsians, while they understand neither one system nor the other.

A
CONTRAST,
BETWEEN
C A L V I N I S M
AND
HOPKINSIANISM.

CHAPTER I.

OF DIVINE REVELATION.

CALVIN,

AND

OTHERS.

1. God reveals to all moral agents, in some manner, so much knowledge of himself and their duty as to render them inexcusable for their sins.

Calvin's Institution, Book 1.

ch. 3, passim.

2. "To attain to God the Creator, it is needful to have the scripture to be our guide." "Therefore not in vain he hath added the light of his word, that thereby he might be known to salvation."

Inst. B. 1. ch. 6. sec. 1.

3. The commonly received books of the Old and New Tes-

1. The same doctrine is taught in the *Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 1. sec. 1.* Con. R. D. C. Art. 2. and of the Protestant French churches, A. D. 1559.*

2. A revelation is necessary to give that knowledge of God, and of his will, which is essential to salvation.

Con. P. C. U. S. p. 1. Con. R. D. C. Art. 2. Say. Plat. p. 13. and Con. C. Scot. ch. 1. sec. 1.

3. The same doctrine is taught in the *Con. P. C. U. S.*

* The characters *Con. P. C. U. S.* are used for the Confession of the Presbyterian Church in the United States of America: *Con. C. Scot.* for the Confession of the Church of Scotland, composed by the Assembly of Divines at Westminster, A. D. 1643, and approved by the General Assembly of the Church of Scotland, A. D. 1647; which is now the standard, so far as the articles of faith are concerned, of all the different denominations of Scotch churches in America. *Say. Plat.* denote the confession of faith, called the Saybrook Platform, which was adopted by the churches in Connecticut, in New-England, A. D. 1708, printed 1710, and re-printed under the inspection of the General Association, in 1810. This was a copy of the Savoy Confession, which was adopted, by a general synod, convened in Boston, A. D. 1680. The Westminster Confession had been previously assented to, in 1648, by the unanimous vote of the Elders and Messengers, from the churches in Massachusetts, convened in Cambridge. *Con. R. D. C.* signify the Confession of the Reformed Dutch Churches, which was adopted by the Synod of Dortrecht, in 1619, and is now the standard of the Reformed Dutch Churches in America.

CHAPTER I.

OF DIVINE REVELATION.

HOPKINS,

AND

OTHERS.

1. It appears from the 61, 52, & 53 pages, Vol. 1, of *Hopkins' System of Divinity*, that he was of the same opinion.

1. "The bare light of nature discovers only the supremacy of the Creator, and the dependence of creatures."

*Emmons' Ser. p. 27.**

2. "If mankind were without all the light and advantages of a revelation, and traditions which originate from it, they would not pay any regard to an invisible, supreme being, or entertain any belief, or notion of such a being; but would in every sense, "live without God in the world."

2. The essential difference between virtue and vice may be known by those who are wholly ignorant of God."

Emmons, p. 68.

"Men are capable of judging what is right or wrong, in respect to the divine character and conduct."

Emmons, p. 65.

Syst. Vol. 1. p. 55.

3. Dr. Hopkins proves the same scriptures to be divine, from the credibility of the pen-

"Moral subjects as irresistibly obtrude upon the conscience, as visible objects do upon the eye. And a man can no more avoid seeing and believing moral truths, than he

* In all the quotations from *Emmons*, reference is made to his volume of sermons, "On some of the first principles and doctrines of true religion," printed at Wrentham, Massachusetts, A. D. 1800. It will be found upon a careful examination of the following pages, that Dr. Emmons is strictly Hopkinsian in most of his sentiments. He has taken the leading doctrines, which are exhibited in the system, for his guide in matters of faith; and undauntedly pursued them, regardless of consequences. What Dr. Hopkins commenced, he has carried to perfection; and what that excellent man taught *confusedly*, he has inculcated in language too plain to be misunderstood. Of the two writers, the one of Franklin is certainly to be preferred, because he is more systematical in his arrangements, more thorough in his investigations, and more precise in his language, than the one of Newport. Dr. Emmons is a metaphysician who does not finish!

CALVIN, AND OTHERS.

taments are the word of God, which was written under the plenary inspiration of the Holy Ghost; and which is proved to be of divine origin, by the antiquity, dignity, unity and excellence of the writings; by the integrity of the writers, miracles, prophecy, history, and more especially by the inward testimony of the spirit.

Inst. B. 1. ch. 7 and 8.

4. The scriptures are the only rule of faith and practice. By them we are to try every spirit. "The Spirit of Christ is given, not to guide men without the scripture, but according to the scripture." The Spirit and the written word must "go hand in hand."

*Inst. B. 1. ch. 9.**

p. 4 and 5. Say. Plat. p. 15. Con. C. Scot. p. 28 and 29. Con. R. D. C. Art. 3, 4, 5 and 6. Also, in the Confessions of the German Protestants in the city of Austerlitz, A. D. 1530, of Basel, in 1532, of the Waldenses in 1532, of Helvetia in 1566, of France in 1559, and of the English Church in 1562. See "An Harmony of Confessions, printed in London, A. D. 1643.

4. "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence, may be deduced from scripture."

Con. P. C. U. S. p. 6. Con. C. Scot. p. 30. Say. Plat. p. 16. Con. R. D. C. Art. 5. And all the ancient Protestant Confessions.

* Much is said by the Hopkinsians, about the *right and wrong in the nature of things*; but Calvin considered the *command of God* to be the only foundation of *right*. His sentiments appear to have been the same with those expressed by that distinguished philologist, JOHN HORNE TOOKER, in his "Divisions of Purley." "*RIGHT*," he says, "is no other than *rectum*, (*regitum*) the past participle of the Latin verb *regere*," from *rego*, to *rule*. Hence *right* signifies, *that which is ruled or ordered*. "Thus, when a man demands his *RIGHT*, he asks only for that which it is *ordered* he shall have. A *right* conduct is that which is *ordered*." "The *right* road is, that *ordered* or *directed* to be pursued (for the object you have in view) To do *right* is, to do that which is *ordered* to be done. To be in the *right* is, to be in such situation or circumstances as are *ordered*." In a religious view, therefore, that alone is *right*, which God has *ordered* us to perform. How then, can any pretend that the *nature of things* constitutes *right and wrong*? So far as the nature of things reveals what God has

HOPKINS, AND OTHERS.

men, profane history, miracles, prophecy, the light which the Old and New Testaments reflect on each other, the care of Jews and Christians to preserve the sacred writings, the harmony which subsists between all the parts, and the Godlike contents of the whole volume.

can avoid seeing natural objects, when both are placed before his mind with equal plainness." *Emmons, p. 77.*

3. "The divine Spirit suggested every word and thought to the holy penmen." *Emmons' Ser. 2.*

Syst. Vol. 1. Part. 1. ch. 1.

4. "This is a complete, unerring and perfect rule of faith and practice, and the only rule. This being understood and believed, is sufficient to make men wise unto salvation; and we have no warrant to believe any religious truth, unless it be revealed, or can be supported by the Holy Scriptures; and this is the only rule of our duty."

System, Vol. 1. p. 45.

4. There is an essential difference between right and wrong in the nature of things, which does not depend upon the divine will, which God cannot destroy without destroying the nature of things; and which all moral agents are capable of discerning without a revelation: therefore, "there is a propriety in every man's judging for himself in matters of morality and religion."

Emmons' Ser. 3.

enjoined upon man, so far it exhibits the difference between right and wrong, which are entirely dependent on the will of God. When we apply *right* to God, we cannot intend that he has a superior, or is *commanded* by the nature of his creatures. We say, "God has a *right*, and God is *right*, or *RIGHT-eous*." We intend, that he might with propriety act upon such moral principles as he has *commanded* us to regard; or that his dealings are analogous to those which he has enjoined upon his rational creatures. He is *right* or *RIGHT-eous*, when he acts according to his own rule. His perfections may also be said, figuratively, to *require*, or *command* a certain course of conduct; and in this sense, the attributes of Jehovah are to him the *rule of right*. "Shall not the judge of all the earth *do right*?" Will not God speak the truth, fulfil his promises, and do good? Will he not obey the laws prescribed by his own character? Will he not conform to those moral rules, by which he has required his offspring to regulate their conduct?

CALVIN, AND OTHERS.

5. The natural powers of the mind, as well as the affections of the heart are so corrupted, that men cannot savingly understand the scriptures without a divine illumination of the understanding, as well as a renovation of the heart.

Inst. B. 1. chap. 4, 5, 6.

6. It is our crime, that "we want natural power," to "climb up unto the pure and clear knowledge of God," by the reading of the scriptures.

Inst. B. 1. ch. 5. sec. 14.

7. The written revelation is now completed, and other revelations are not to be expected.

Inst. B. 1. ch. 9.

5. The same doctrine is taught, in the *Con. C. Scot. ch. 1. sec. 6. and ch. 10. sec. 1. Say. Plat. p. 16 and 41. Con. P. C. U. S. p. 7, 54, 199 and 349. Con. R. D. C. Canon 3. Art. 1.*

The latter confession of *Helvetia* teaches, that the understanding has suffered such a depravation as to render illumination necessary to the discernment of divine truth.

6. By "a due use of the ordinary means," the learned and the unlearned might obtain a sufficient understanding of the scriptures.

Con. C. Scot. ch. 1. sec. 7. Con. P. C. U. S. p. 8. Say. Plat. p. 17.

7. The confessions say the same. *Con. C. Scot. ch. 1. sec. 6. Say. Plat. p. 16. Con. P. C. U. S. p. 6 and 7.*

CHAPTER II.

OF GOD.

CALVIN, AND OTHERS.

1. "There is one indivisible divine essence, which is unbegotten, absolutely of itself and without beginning."

Inst. B. 1. ch. 13. sec. 25.

1. There is but one only, living and true God, say all confessions. That there is a God we know by the creation, preservation and government of

HOPKINS, AND OTHERS.

5. Men are under no *natural or mental* incapacity of savingly understanding the scriptures: they merely want a *right disposition of heart* to discern what they are perfectly able to understand.

Syst. Part 1. ch. 1. and Part 2. ch. 4.

6. It is our crime, that we do not savingly understand the scriptures, because we have the natural ability, but want the disposition.

System, Part 1. ch. 1.

7. The same says Dr. Hopkins :

5. "The Pagans, and even little children know the nature of virtue and vice, and are able to perceive the essential difference between truth and falsehood, justice and injustice, kindness and unkindness, obedience and disobedience, as well as their parents, or any other persons, who are acquainted with God and the revelation of his will."

Emmons, ft. 64.

6. Men are criminal for not understanding the word of God; because it is an exhibition of the difference of right and wrong in the nature of things, which difference they have natural conscience to perceive.

Emmons' Ser. passim.

7. And Dr. Emmons, the same.

CHAPTER II.

OF GOD.

HOPKINS, AND OTHERS.

1. That there is one uncreated, eternal God, may be proved, from the existence of ourselves and other things; from the *manner* of our own existence and of other visible things;

1. "The bare possibility of the world's *beginning* to exist, amounts to a demonstration; that it *did begin* to exist; and the bare possibility of its beginning to exist, *by a cause*;

CALVIN, AND OTHERS.

The being of God may be proved, from our own existence : *B. 1. ch. 1. sec. 1.* the universe ; but more clearly by "his holy and divine word." *Con. R. D. C. Art. 2.**

from the existence of all things around us : *B. 1. ch. 5. sec. 1.*

and from his impressions on the minds of men. *B. 1. ch. 3.*

2. God is immutable and without passions.

*Inst. B. 1. passim.**

2. God is immutable, and without passions.

Say. Plat. p. 19. Con. P. C. U. S. p. 12 and 160.

3. There is an excellence, a beauty and glory, in God's *natural* as well as *moral* perfections. "He hath in all his works graven certain marks of his glory." There is a *glory of his power* and intelligence, displayed in the creation of the heavens, even to those who are ignorant of his holiness. "Wherefore the author of the epistle to the Hebrews doth very well call the ages of the world, the spectacle of invisible things Heb. ii. 3. For that the so orderly framing of the world serveth us for a mirror, wherein we may behold God, who is otherwise invisible.

3. The perfection of God constitutes his excellence ; and his excellence consists in the union of all that constitutes the character of God. Jehovah is the proper object of reverence, obedience and love, because he is "infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute ; working all things according to the counsel of his own immutable and most righteous will, for his own glory ; most loving, gracious, merciful, long-suffering,

* Calvin treats not so much systematically, as practically of the attributes of the Godhead ; but it may be clearly gathered, that his sentiments were perfectly accordant with the Confessions of Faith in the reformed churches. In one place, or other, he speaks of every *natural* and *moral* attribute ; or of all the perfections which are now enumerated under these two heads ; for Calvin appears to have worshipped the undivided character of the Godhead.

HOPKINS,

AND

OTHERS.

and from the existence of such amounts to a demonstration, that
a book as the bible. *there was some cause of its be-*

*Syst. Part. 1. ch. 2. ginning to exist ;" and this
cause of the beginning of all
created things is God.*

Emmons, p. 16.

2. God has no passions like 2. God is possessed of af-
those of men : no affections in- fections, which change as the
consistent with the eternal and objects of those affections
unchanging disapprobation of change. *Emmons, p. 115 and*
sin, and love of holiness.* *118. "It is the design of*

Syst. Vol. 1. p. 85. prayer to move God."

Emmons, p. 487.

3. "The infinite excellence, 3. "It is well known, that
beauty and glory of God, con- goodness is the sum and com-
sist wholly in his moral perfec- prehension of all moral excel-
tions and character." These lence." *Emmons, p. 23. "Be-*
are comprehended in holiness ; nevolent affections form the
and "the whole of true holi- moral beauty of the divine cha-
ness, or the moral excellence racter. God is love. In this
and perfection of God, is com- alone consists his moral excel-
prehended in love ;" or in *lence. His independence, al-*
moral exercises of good will. mighty power, and unerring
These *exercises* have their *wisdom, are mere natural per-*
objects, and therefore all the *fections ; but his benevolent*
moral perfection of God consists feelings are moral beauties.
in the acts of his will, which Benevolence appears virtuous
regard himself and all other and amiable in any moral
beings, according to the nature agent." The passages of scrip-
and fitness of things. *Syst. ture which ascribe affections*
Vol. 1. p. 68, 69, and 82. This of love, hatred, anger, and de-

* Upon the subject of the *natural* perfections of the Deity, Dr. H. agrees with Calvin, that God is necessarily existent, infinite in understanding, wisdom and power, eternal, immutable, invisible and incomprehensible. In vol. 1. p. 63, he gives such intimations as would lead one to think his notions of the *moral* attributes *peculiar* ; and assures us, that all who receive his sentiments upon this subject, will assent to his whole system of religious truth.

CALVIN,

AND

OTHERS.

For which cause the prophet assigneth to the heavenly creatures a language that all nations understand, for that in them there is an evident testification of the Godhead."

B. 1. ch. 5. sec. 1.

The Godhead is manifested to excite admiration, holy fear, confidence, hope, love. Because he is the fountain of all good things, we should desire to cleave to him.

B. 1. ch. 2. sec. 2. and ch. 3.

Goodness moved God to creation.

B. 1. ch. 5. sec. 5.

God's will, and not the nature of things, is the law of divine action. "It is great wickedness to inquire of the causes of the will of God; since it is the cause of all things that exist, and worthily so ought to be. For if it have any cause, then somewhat must go before it, whereto it must be as it were connected; which it is unlawful once to imagine."

Inst. B. 3. ch. 23. sec. 2.

abundant in goodness, and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty."

Con. C. Scot. ch. 2. sec. 1.

Con. P. C. U. S. ch. 2. sec. 1.

Say. Plat. ch. 2. sec. 1.

The glory of God's power, wisdom and goodness was the end of the creation. The glory of God's power, wisdom, goodness and mercy, is the end of the works of Providence. The glory of God's grace, was the end of election; and the glory of his justice, the end of reprobation. To glorify himself is the end of all his works; and to glorify God is the chief end, and happiness of man."

All the Confessions.

* The Confessions say nothing of disinterested love in the Godhead. The Calvinists, however, suppose, that *disinterested* must mean, that the person who loves has either *some* interest or *no* interest; for, in every moral action, the agent must be either interested or *un*-interested. God they cannot suppose to have been *un*-interested, or, *not* interested, in his works. Interest, in man, may be according to moral law, or contrary to it: and that interest, of a personal nature, which the law allows, is *self-love*; and is a duty: while a regard to personal interest, contrary to law is *selfishness*; and is sin.

HOPKINS,

(AND

OTHERS.

holiness, or love of God is universal, infinite, *disinterested** benevolence, which necessarily includes the love of complacency in all goodness, a regard to being in general, opposition to all which is opposite to itself, even to all self-love, or selfishness; wisdom to design and promote the greatest good, justice to punish self-love, truth, mercy, grace, compassion, patience, forbearance, wrath; and absolute, uncontrollable sovereignty.

Syst. from 68 to 89 ft. of Vol. 1.

light to God, are not figurative, but ought to be taken in a literal sense. *Emmons, ft. 114, 115.* "Since all the affections of the Deity are only different modifications of pure, disinterested benevolence, they admit of a constant and perfect gratification; and since he is able with infinite ease to attain every desirable object, his affections are always gratified, and always afford him a source of complete and permanent felicity." *Emmons, ft. 116.* "God loves and hates with all his heart, with all his mind, and with all his strength. In the view of this subject, we may discover what it was, which moved God to the work of creation."

Emmons, ft. 120. Williams' Ser. ft. 142.

* This word forms no inconsiderable part of the Hopkinsian system. It is repeatedly applied to God^{as} well as men. *Disinterested love*, the defenders of the word say, is directly opposed to *self-love*. Do they intend that a due regard to self is sin? By no means. Again, they say that *disinterested love* consists in the preference of a *greater public*, to a *less private* good. The Calvinists ask, "How can you apply this term to God? Does he act from any other motive than a love of himself?" The Hopkinsians answer, "God is himself the greatest good; and therefore he loves himself, *not for his own sake*, but because he is the greatest good; and this is *not self-love*, but *dis-interested benevolence*." Hence they say, that it was not self-love which actuated the Deity in creation: but to promote his own happiness he made all things, because it was required by disinterested benevolence, that he should supremely gratify the most perfectly benevolent Being in existence.

CALVIN,

AND

OTHERS.

4. "Now if any man inquire the cause whereby he both was once led to create all these things, and is now moved to preserve them; we shall find that his *alone goodness* was that which moved him to it."

Inst. B. 1. ch. 13. sec. 5.

"But we must keep modesty, that we draw not God to yield cause of his doings, but let us reverence his secret judgments, that his will be unto us a most just cause of all things."

Inst. B. 1. ch. 17. sec. 1.

5. There is one divine essence, subsisting in three distinguished, but not divided persons, the Father, the Son, and the Holy Ghost, to each of which appertains some incommunicable property.

Inst. B. 1. ch. 13. sec. 2 and 6.

4. "God hath all life, glory, goodness, *blessedness*, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, not deriving any glory from them, but only manifesting his own glory, in, by, unto, and upon them."

Con. P. C. U. S. ch. 2. sec. 2. Say. Plat. ch. 2. sec. 2. Con. C. Scot. ch. 2. sec. 2.

"God is all-sufficient in himself."

Con. of Helvetia.

"By whom we confesse and beleve all things in heaven and earth, as well visible as invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence, to such end, as his eternall wisdome, goodnesse, and justice, hath appointed them, to the manifestation of his glory."

Con. C. Scot. A. D. 1581.

5. The Father, Son, and Holy Ghost are one God, in three persons, of incommunicable properties, not divided, nor intermixed, but co-eternal, co-essential and co-equal.

Con. R. D. C. Art. 8. Con. P. C. U. S. ch. 2. sec. 3. Con. C. Scot. and Say. Plat. ditto. Not one of the confessions speaks of *society* in the Godhead, or of *friendship* between the *three*, which constitute *one mind*.

HOPKINS,

AND

OTHERS.

4. God's *happiness* consists in his holy exercises, "so that it is not strictly true, that creatures add nothing to the enjoyment or happiness of God, even his essential happiness; and that he would have been as completely blessed for ever, as he really is, had there been no creatures." He can be said to be *independently* happy, in this sense alone, that he has power to do all his pleasure.

Syst. Vol. 1. p. 89, 90.

5. The one God exists in three distinct *subsistences* or persons; and it is highly probable, "that this distinction of *three* in *one*, is that in which the most happy and perfect *society* consists, in which *love* and *friendship* is exercised to the highest perfection, and with infinite enjoyment and felicity."

System, Vol. 1. p. 97, 104. and Vol 2. p. 244.

4. "Consider the source of the divine blessedness. God is love, and all his happiness flows from the perfect gratification of all his benevolent feelings. But these could never have been completely gratified, without displaying all his perfections in the work of creation. God being from eternity all-sufficient and infinitely benevolent, must have had an infinitely strong propensity to exert his omnipotent power in the production of holiness and happiness. Hence it was morally impossible, that he should have been perfectly blessed, without devising and performing the work of creation."

Emmons, p. 120.

5. The Father, Son, and Holy Ghost are *three distinct agents*, or persons: and the divine blessedness *arises from the perfect state of society* which subsists between the three, and *the perfect satisfaction which each feels in the conduct of each*, while it is the office of one to create, of the second to redeem, and of the third to sanctify.

Emmons, p. 90, 104 and 107.

*
CALVIN, AND OTHERS.

6. "The Father is of none, the son is of the Father, and the Spirit is of both."

B. 1. ch. 13. sec. 18.

"We teach that there is but one essential God, and therefore that the essence as well of the Son as of the Holy Ghost is unbegotten. But for so much as the Father is in order first and hath of himself begotten his wisdom, therefore rightfully it is above said that he is counted the original and fountain of all the Godhead."

B. 1. ch. 13. sec. 25.

7. "When we give foreknowledge to God, we mean that all things always have been and perpetually do remain under his eyes."

B. 3. ch. 21. sec. 5.

6. "The Son is eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son."

Con. P. C. U. S. p. 16 and 163.

Church of England, Art. 2 and

6. Say. Plat. ch. 2. sec. 3. Con.

C. Scot. ch. 2. sec. 3. and Con.

R. D. C. Art. 8. See also the

*Nicene creed, and that of St. Athanasius, A. D. 333.**

7. With God, foreknowledge and predestination are *simultaneous*.

Con. P. C. U. S. p. 17, 25, and 166. Con. C. Scot. and Say. Plat.

ch. 3. sec. 1 and 2.

* The 3d chap. of "*the latter confession of Helvetia*," contains the sum of Calvinistic doctrine upon this subject. "We nevertheless believe and teach, that the same infinite, one, and indivisible God is, in persons, inseparably and without confusion distinguished into the Father, the Son and the Holy Ghost, so as the Father hath begotten the Son from everlasting, (the Son is begotten in an unspeakable manner) and the Holy Ghost proceedeth from them both, and that from everlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons consubstantiall, coeternall, and coequall, distinct as touching their persons, and in order, one going before another, yet without any inequality." The Con. of Basil, Bohemia, France, England, Auspurg and Wirtemberge teach the same.

HOPKINS,

AND

OTHERS.

6. Dr. H. thinks those who speak against the eternal filiation of the Redeemer censurable.

Syst. Vol. 1. p. 447.

6. "We feel constrained to reject the eternal generation of the Son, and the eternal procession of the Holy Ghost."*

Emmons, p. 103 and 104.

7. The foreknowledge of God, is, in the order of nature subsequent to predestination.

Syst. Vol. 1. p. 110. T. Williams' Sermons, p. 111.

7. By knowing himself, God "must necessarily know all possibilities." "Besides this he must know his own designs, which is properly termed foreknowledge."

Emmons, p. 21.

* "To suppose, that the Son, with respect to the divine nature, was *begotten* of the Father, and that the Holy Ghost *proceedeth* from the concurrence of the Father and the Son, is to suppose, that a Trinity of persons is not founded in the divine nature, but merely in the divine will. For, on this supposition, if the Father had not pleased to *beget* the Son, and the Father and Son had not pleased to *produce* the Holy Ghost, there could have been no Trinity of persons in the Godhead. Besides, this opinion sets the Son as far below the Father, as a creature is below the Creator; and sets the Holy Ghost as far below the Son, as he is below the Father; or, rather, it makes the Holy Ghost the creature of the creature." *Emmons, p. 103, 104.*

CHAPTER III.

OF THE DIVINE DECREES

CALVIN, AND OTHERS.

1. There is an eternal divine determination, which respects all beings, actions and events.*

B. 1. ch. 16, and B. 3. ch. 22.

2. "The will of God is so the highest rule of righteousness, that whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When, therefore, it is asked, why the Lord did it, it is to be answered, because he willed it. But if thou go further in asking *why* he willed it, thou askest some greater and higher thing than the will of God, which cannot be found."

Inst. B. 3. ch. 23. sec. 2.

3. "Predestination we call the eternal decree of God,

1. "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

Con. P. C. U. S. p. 16. Say. Plat. p. 21. Con. C. Scot. ch. 3. sec. 1.

2. According to his decree, God "made heaven, earth, and all other creatures of nothing, *when he saw it fit and convenient*, and gave to every one his being, forme, and divers offices, *that they might serve their Creator* : and he doth now cherish, uphold, and governe them all, according to his everlasting providence and infinite power ; and that to this end, *that. they might serve man, and man might serve his God.*"

Con. of Belgia, Art. 12. A. D. 1566.

3. "It is not consistent with the perfection of God to ascribe

* CALVIN'S PREMONITION. "First, therefore, let this be before our eyes, that to covet any other knowledge of predestination than that which is set forth by the word of God, is a point of no less madness than if a man should have a will to go by an impassable way, or to see in darkness." "Let us willingly abstain from the searching of that knowledge, whereof the excessive coveting is both foolish and perilous, yea, and deadly." *B. 3. ch. 21. Sec. 2.*

CHAPTER III.

OF THE DIVINE DECREES.

HOPKINS, AND OTHERS.

1. Dr. H. adopts the definition of the Assembly of Divines. "The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath foreordained whatsoever comes to pass."

Syst. Vol. 1. p. 106.

2. The decrees of God are *sovereign and unchangeable*, but not *arbitrary*; or not "determined and fixed without any reason why he should purpose and decree as he has done, rather than the contrary, or otherwise." They have originated in moral goodness, or disinterested benevolence; and are designed to promote the greatest good of being in general.

Syst. Vol 1. p. 107 and 114.

3. The decrees particularly respected, 1. The *Works of creation*. These are all such as God saw most suitable to promote the greatest good. 2. The *character of moral agents*. 3. The *election* of a definite

1. "If the author of nature be a Being of perfect wisdom, he must have formed all his purposes from eternity. He could not have *begun* to operate, in a single instance, before he had determined the nature, number, duration, and end of all his works. And by determining all his own conduct, he must have necessarily determined the conduct and character, and final state of all his intelligent and accountable creatures. The doctrine of decrees, in its largest extent, necessarily results from the being and perfections of God. Hence all, who acknowledge themselves to be the creatures of God, are constrained to believe, that he hath decreed every thing respecting them, through every period of their existence."

Emmons, p. 28 and 29.

2. The decrees of God are all *sovereign*; but still he decrees from a benevolent purpose.

Emmons, p. 391, 400.

3. God decrees what moral agents he will make, for what end he will make them, what

CALVIN, AND OTHERS.

whereby he had it determined by himself what he willed to become of every man. For all are not created to like estate : but to some eternal life, and to some eternal damnation was fore-appointed. Therefore as every man is created to the one or other end, so we say that he is predestinated either to life or death." *B. 3. ch. 21. sec. 5.* There is an election of nations to privileges, and of individuals to an interest in Christ, unto salvation.

B. 3. ch. 21 and 22 passim.

to him general and indeterminate decrees, which were to receive any determination or certainty from men. We read, *Acts ii. 23. of the determinate counsel of God*, but never of a general and indeterminate decree." *Witsius' Econ. Cov. B. 3. ch. 3. sec. 8.* Witsius approves of the saying of Beza, that, "because all things are present to God, and that what God has decreed to be future, shall certainly come to pass ; therefore God is said to have done from eternity, what is revealed to us in its appointed time."

Witsius' Econ. B. 3. ch. 3. sec. 18.

4. The decree of election* consists, in the Father's giving to

4. In the decree of election, " God having freely chosen un-

* The Calvinistic doctrine of election includes the idea of a particular atonement: the Hopkinsian doctrine excludes it. The latter supposes, that in the order of nature, the decree of atonement was prior to election. God determined to send his Son into the world, to obey and suffer, in reference to the dishonoured law, that a way might be opened for the escape of all sinners from eternal condemnation. The way being already prepared, by the atonement, the decree of election comes in, saying, " a chosen people shall be made willing to escape from sin and hell, through the door of the atonement, which is already opened ; and being chosen through, as well as to sanctification, shall be united to Christ in felicity and glory." The Calvinistic doctrine reverses this order. It supposes, that, according to the order of nature, in the everlasting covenant of redemption, God first decreed to give his Son a definite number of sinners, and then predestinated him to make atonement for them. The decree of election must certainly precede the means used to redeem and save a chosen people. It looks upon the sinner in his pollution, ordains his salvation, and provides all the necessary means. " The beginning and first source of all grace is election, both of Christ the Saviour, and of those to be saved by him. For even

HOPKINS, AND OTHERS.

number of men and angels to everlasting happiness; and, 4. The *reprobation* of a definite number of men and devils,* character they shall possess to answer this end, and that he will then treat them according to their moral character.

Syst. Part. 1. ch. 4.

Emmons, p. 391, et passim.

4. In the *decree of election*, a definite number of persons, were predestinated to the possession of such a moral character as would display divine *mercy* in their pardon through the atonement made to the law; and by regeneration to the possession of such holiness as shall unite them to Christ, and render them the proper objects of everlasting love.

4. The decree of election consists in God's determining who shall repent, believe, come to Christ and be saved.

Williams' 5th Sermon.

Compare Syst. Part 1. ch. 4. with Part 2. ch. 4. p. 174 and 175.

Christ was chosen of God, and by an eternal and immutable decree, given to be our Saviour; and therefore is said to be "fore-ordained before the foundation of the world." 1 Pet. i. 20. And they whom Christ was to save were given to him by the same decree. John xvii. 6. They are said to be "chosen in Christ." Eph. i. 4. That is, not only *by Christ as God*, and consequently the elector of them; but *also in Christ as Mediator*, and on that account, *the elected*, who by one and the same act, was given to them to be their HEAD and LORD, and at the same time they were given to him to be his members and property, to be saved by his merit and power, and to enjoy communion with him." *Witsius' Economy, B. 3. ch. 4. sec. 2.*

The decree of election, therefore, is the foundation of the atonement, justification, effectual calling through faith to spiritual life, sanctification, preservation, and the end of all, the glorification of God by the glorification of ransomed rebels.

* "In *forming characters*, God exercises neither justice nor injustice. In the creation of moral agents and in the *formation* of their characters, God exercises his sovereignty. He has a right to create as many rational beings, and to give to every one such natural faculties, and such a moral character as he pleases." He forms the unholy character, that he may damn the person who possesses it, for the promotion of the greatest good. *Williams, p. 192, 193.* Where now is the regard to the *fitness of things*?

CALVIN, AND OTHERS.

the Son, Christ Jesus, a definite number of our fallen race, to be atoned for by his blood, sanctified through the purchased influences of the Spirit, and thus *chosen in him* to eternal life.

Inst. B. 3. ch. 24. sec. 5, 6.

5. "That therefore which the scripture clearly sheweth, we say, that God by eternal and unchangeable counsel hath once appointed whom in time to come he would take to salvation, and on the other side whom he would condemn to destruction. This counsel as touching the elect, we say is grounded upon his free mercy without any respect to the worthiness of man, but whom he appointeth to damnation, to them, by his just indeed, and irreprehensible, but also incomprehensible judgment, the entry of life is blocked up."

B. 3. ch. 22. sec. 7. and ch. 23. sec. 8.

6. "I say with Augustine, that they are created of the Lord, whom he without doubting knew that they should go

to life a certain number of lost mankind, for the glory of his rich grace, did give them, before the world began, unto God the Son, appointed Redeemer, that, upon condition he would humble himself so far as to assume the human nature, of a soul and a body, unto personal union with his divine nature, and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually by means of his own appointment, applied in due time to every one of them."

Con. C. Scot. p. 447.

5. "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." *Say. Plat. ch 3. sec. 7. Con. C. Scot. ch. 3. sec. 7. Con. P. C. U. S. p. 21.*

HOPKINS, AND OTHERS.

5. The decree of reprobation consists in God's ordaining a definite number to the possession of a reprobate character, and the punishment, which is both meet for them, and suitable to display the divine justice.

Syst. chapters on Decrees, Providence and Election.

5. The decree of reprobation consists in God's determining to fit a definite number of mankind for eternal damnation. This is "the counter part to the doctrine of election." *Emmons, p. 392, 393. Williams, p. 207.* "The salvation of immortal souls must be in a state of uncertainty, unless God has formed a purpose respecting their salvation. There is no reason to suppose that God ever acts, without designing to act." "If God has not decreed who shall be saved, he could not foreknow who would be saved. And then the most important of all events must have been unknown to God. And if God does not foreknow the most important of all events, what reason is there for believing that he knows any thing? A denial of the divine decrees respecting the salvation of immortal souls, denies the essential attributes of Jehovah."

Williams, p. 101, 111.

6. Love actuated the Deity in all his decrees; and he will save "as many as he possibly can," consistently with his regard to the public, or greatest good.

Life of Hopkins, passim, written by himself, and published by Dr. West, and Syst. Vol. 2. p. 167.

6. God saves as many, and damns as few as he can, consistently with his knowledge and love of the greatest good.

Emmons, p. 396, and Williams, p. 156.

CALVIN, AND OTHERS.

into destruction : and that it was so done because he so willed : but why he willed, it is not our part to ask a reason of it, who cannot comprehend it : neither is it meet that the will of God should come down into controversy among us."

B. 3. ch. 23. sec. 5.

7. The decrees were not formed in consequence of any foresight of sin or holiness, in the reprobate or elect.

B. 3. ch. 22. sec. 11. and B. 3. ch. 24. sec. 11, 12, 13, 14.

8. The works of creation and providence are the execution of the decrees.

B. 1. ch. 5.

7 "God hath from the beginning, freely, and of his meere grace, without any respect of men, predestinated or elected the saints"

Latter Con. Helvetia, ch. 10. French Con. Say Plat p 23. Con. P. C U S p. 19. and Con. C. Scot ch. 3 sec. 5. Witsius' Economy, B. 3 ch. 4. sec. 24.

8. All the confessions of the Reformed churches agree that the decrees are executed by creation and providence ; and that *means* as well as *ends* are predestinated.*

* The Calvinists conceive, that man is so blind in his understanding, so corrupted in his affections, and so completely dead to all good, that God need not exert a positive influence to create more sin in him, in order to his reprobation. They would rather say, that if God does not bestow his grace, the sinner is already under the sentence of condemnation : if God does not sanctify him completely, corruption will rage and reign even to eternal damnation. When God's gracious will prevents our will from having its course, then we are saved ; but when God says concerning any one, " he is joined to idols ; let him alone : I am weary with repenting ; my Spirit shall no longer strive with him," then the sinner is carried along, by the current of his own propensities, to the bottomless abyss. Cast a lifeless body into the water above the cataract of Niagara. You need not apply your hand to propel it down the precipice. A *living* person would require your aid to make effectual resistance, and escape the brink of ruin ; but the natural course of the floods will bear the *dead* to the gulf, and grind them, on the rocky bed, to atoms.

7. "The elect are not chosen to salvation, rather than others, because of any moral excellence in them, or out of respect to any foreseen faith and repentance."

Syst. Vol. 2. p. 174.

8. God began to execute his decrees, by the creation, and he continues his work by providential government. *Syst. Vol. 1. p. 224 and 243.* Both the means and ends are predestinated in every event.

Syst. passim.

7. "There can be no more reasons to induce God to save the righteous at the day of judgment, than there were to induce him in eternity to decree that they should be saved.

Nor can there be any more reasons to induce God to destroy the wicked at the day of judgment, than there were in eternity to induce him to decree that the wicked should be destroyed." *Williams, p. 136, 221.*

CHAPTER IV.

OF CREATION.

CALVIN,

AND

OTHERS.

God created all things which exist, by the immediate agency of his power, according to the design of his wisdom, and for the purposes of his goodness. The question, why did not God make the world before? is impertinent, "and well did that pious old man speak, who when a wanton fellow did in scorn demand of him, what God had done before the foundation of the world, answered that he builded hell for curious fools."

B. 1. ch. 14. sec. 1.

Having formed the earth and its inhabitants, in the space of six days, rather than instantly, for our instruction, he made the first man, of the dust of the earth. Angels were previously made. To the animal body of man, God joined an immortal, but created soul, of two constituent parts, *understanding, or mind, and heart, or will*. The soul is immaterial and can exist in a separate state from the body. It is called a *spirit*, when considered as disjointed from the body.

The image of God in which Adam was created, consisted, not in the erect form of his bo-

"It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, *and power to fulfil it*; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change."

Con. C. Scot. ch. 4. Con. P. C. U. S. p. 23, 24. Say. Plat. ch. 4.

"We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous and holy, *capable in all things to will*, agreeable to the will of God." Con. R. D. C. Art. 14.

CHAPTER IV.

OF CREATION.

HOPKINS,

AND

OTHERS.

God spake the whole creation into being, from nothing, with infinite ease. He formed angels and men, and it is very improbable that there are any other orders of created beings. The creation of the world from chaos, was emblematical of the new creation out of confusion and moral darkness. The gradual increase of light and order, was emblematical of the dawn and rising of the *Sun of righteousness* upon the moral world.

Six days were employed in the creation, to divide our time, and give us an example of holy rest on the Sabbath. The six days were also emblematical of the six thousand years of the preparatory work of redemption, antecedent to the seventh millennium, or sabbath in the age of the world and church. The question, why was not the creation begun sooner? is impertinent and absurd.

Adam was made of the dust, in the latter end of September; when the fruits were prepared for his use; and Eve was taken out of his side, to intimate the relation which should subsist between the sexes. Man was

To the *works of creation*, usually enumerated by divines, Dr. Emmons has added *holiness* and *sin*. He says, "it is *agreeable* to the *nature* of virtue, or *holiness*, to be *created*. The volitions or moral exercises of the mind are virtuous or vicious, *in their own nature*, without the least regard to the *cause*, by which they are produced." "I may further observe, that holiness is something which has a real and positive existence, and which not only *may*, but *must* be *created*."

Adam before and after the fall, in his understanding had the *natural* image of Jehovah; but it was a *MORAL IMAGE*, particularly referred to when God said, "let us make man *in our image, after our likeness*." *Adam's heart* was so *created* as to resemble the *heart of God*; or his *moral exercises*, which were of a benevolent nature were *created* in him.

His primitive rectitude consisted in the *nature* of his *choice*, and not in any *power* to *choose*, or "power of free will," for this he never had. "Such a dependent creature could no more

CALVIN,

AND

OTHERS.

dy, or beauty of his face, but chiefly in a clear understanding, affections framed according to reason, senses governed in right order, and soundness of all his parts. "Though the principal seat of the image of God was in the mind and heart, or in the soul, and powers thereof, yet was there no part of man, not so much as his body, wherein did not some sparks thereof appear." There was a perfection of powers, as well as wisdom and holiness. He had understanding to discern good from evil, and *power* of free-will, whereby he might have attained to eternal life.

Inst. B. 1. ch. 5 and 15.

"Man, in his state of innocence, had freedom, and *power to will* and to do that which is good and well pleasing to God; but yet mutably, so that he might fall from it."

Con. C. Scot. ch. 9. Say. Plat. ch. 9. sec. 2. and Con. P. C. U. S. p. 51. "God of the slime of the earth created man, after his image, that is to say, good, just, and holy, who had power by his own free-will, to frame and conform his will unto the will of God." *Con. of Belgia.* "Man was before his fall, upright and free, who might both continue in goodness, and decline to evil."

Latter Con. of Helvetia. "He made our first parents, Adam and Eve, the root of mankind, both upright and *able to keep the law* written in their heart." *Con. C. Scot. p. 446.* "Man was created of God, just, wise, indued with free will, adorned with the Holy Ghost, and happy." *Con. of Wertemberge, ch. 4.*

* "He is as holy, wise and good in creating unholy beings as he is in creating holy beings. That God *creates* unholy as well as holy beings, is evident from his own words. He says, "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." *Williams, p. 193.*

It remains still to be *proved*, that *evil* here means any thing more than that *natural evil*, which God brings upon the wicked, to punish them. "Shall there be evil in the city," such as pestilence, "and the Lord hath not done it?"

HOPKINS, AND OTHERS.

made a *moral agent*, capable of produce his own volitions, than *moral exercises*, through the his own existence." "It is in agency of the Deity upon his vain to attempt to account for heart : these were all benevolent, disinterested, or holy ; and the first sin of the first man, by the instrumentality of second in this consisted the image of causes." "It is extremely difficult to conceive, how he God, in which he was created. should be led into sin, without It was a *moral image*. His the immediate interposition of heart was love.

Syst. Part. 1. ch. 5. the DEITY. Emmons' Scr. 12.*

* Dr. Hopkins asserts in like manner, that holiness and sin are a part of the *creation* of God. The principal part of ch. IV. Part I. of his System, is devoted to the support of this doctrine. "Who does not now see that God may determine, order and *cause moral evil* to take place, and in this sense, *create* it, consistent with his infinite holiness and goodness, if this be necessary for the greatest good of the whole, both moral and natural ; yea, that God could not be infinitely wise and good, if, on this supposition, he did not order and *cause* it to take place ?" *Vol. I. p. 186.*

Those persons, who are so unguarded in expression, as to say, that God is the author of sin, or creator of moral evil, would do well to remember an anecdote, which has found its way to this side of the Atlantic. It conveys in a parabolical manner very severe reproof.

An elderly gentleman, it is said, was seated at the door of his country mansion, near the Land's End, when he saw a ghastly, grim, black personage crossing his manor. "Stop, stop, you black monster, and give an account of yourself. How came you here ?"

I am leaving the country, let me pass unmolested.

"Whither do you betake yourself ? Tell me, or you cannot pass."

I am going to New-England ; let me go, and I will never return.

"But stay, sir, are you not his Majesty's subject ? Why, then, do you quit the kingdom ?"

I am dissatisfied with my residence here ; for if any evil is done in either of the three kingdoms, it is charged to my account ; but in New-England men charge all their sin upon their Maker. Having thus spoken, he pulled off his cap, and girded high around him his sable robe. The long ears and cloven foot made the inquisitive lord of the manor shrink back with horror. Away fled the Devil to the sea coast. What form he assumed, when he engaged his passage, and while on his voyage, is not related ; but it is thought that he entered New-England in the form of a lean, bald-headed, philosophical Arminian, who obtained a country parish, became very studious, and published heresy under the specious title of Calvinism.

CHAPTER V.

OF PROVIDENCE.

CALVIN,

AND

OTHERS.

As the decrees of God are universal, extending to all beings, actions, and events, so the Providence of God is universal, and extends as much to a sparrow, as the government of the world.

Inst. B. 1. ch. 16 and 18.

Those things, which, in respect to man are said to happen, do not take place by fortune or chance.

B. 1. ch. 16. sec. 8, 9.

"They who give any thing to fortune, do bury the providence of God, by whose secret counsel all successes are governed. Things without life, although each of them have their natural property planted in them, yet do not put forth their force, but so far as they are directed by the present hand of God; which is proved by the sun;" which regularly rises, but stood still for the space of two days, and whose shadow went back on the dial by the divine command.

B. 1. ch. 16. sec. 2, 3.

According to WITSIUS, the decrees of God are sovereign, eternal and immutable; and divine providence is co-extensive with the divine counsels. "We deny that any decree of God depends on a condition: if the thing decreed be suspended on a condition, the condition itself is at the same time decreed."

"If any decree of God could be changed, it would be because God either would not or could not effect the thing decreed, or because his latter thoughts were wiser or better than his first: all which are injurious to God. You will answer; God indeed, wills what he has decreed to be done, but on condition the creature also wills it, whose liberty he would no wise infringe. I answer, is God so destitute either of power, or of wisdom, that he cannot so concur with the liberty of second causes, which he himself gave and formed, as to do what he wills, without prejudice to, and consistently with their liberty?"

Economy of Covenants, B. 3. ch. 4. sec. 25.

"God the great Creator of all

CHAPTER V.

OF PROVIDENCE.

HOPKINS,

AND

OTHERS.

"Divine providence consists in preserving, directing and governing, all creatures and things which are made ; or in taking the most wise and effectual care of them, so as to make them answer the end for which they are created "

Syst. Vol. 1. p. 243.

God upholds all things by a *continued creation*, and governs the material system by exerting his energy, according to stated rules, or fixed laws. When God acts upon any being in an unusual manner, or so as to counteract or interrupt his fixed laws of nature, that providence is called a *miracle*. *Syst. Vol. 1. p. 244.* "In the exercise of this divine providence, some events take place by the more *immediate energy* and *agency* of God ; and others by the instrumentality and agency of creatures, and by various mediums, and what are called second causes. But in all the events of the latter kind, the divine hand, *power* and energy, is as really and as much concerned and *exerted*, and is really as evident, and as much to be acknowledged, as if no instru-

"Divine Providence consists in God's agency." "Providence is in its nature always the same, let the events produced be what they may. It is always the *divine agency*."

Massachusetts Missionary Magazine : edited by several distinguished divines of that state.

"The happiness of God *depends* upon his effecting what he desires and chooses. What God desires and chooses, he desires and chooses with all his heart and soul, with all his mind and strength. He ever perceives what he *ought* to desire and to choose, respecting every creature and every event. And his desire and choice respecting every thing is wisest and best. In proportion to the strength of the divine desires, and the wisdom and rectitude of the divine choice, must be the pleasure of God in gratifying his desires, and his satisfaction in effecting his chosen purposes." "God clearly and fully perceives the end from the beginning. He has sufficient wisdom to form the best purposes, and to devise, and

CALVIN, AND OTHERS.

"Solomon doth easily reconcile the purposes of men with the providence of God. For as he laugheth to scorn their folly, who boldly do undertake anything without the Lord, as though they were not ruled by his hand; so in another place he speaketh in this manner: 'The heart of man purposeth his way, but the Lord doth direct his steps;' meaning that we are not hindered by the eternal decrees of God, but that under his will we may both provide for ourselves, and dispose all things belonging to us."

B. 1. ch. 17. sec. 4.

"The doctrine concerning God's providence, doth not establish Stoical destiny, but excludeth heathenish fortune and chance."

"The providence of God doth not abolish but establish the means, by leaving the end only certain to itself, to us uncertain."*

B. 1. ch. 17. sec. 4.

things, doth uphold, direct, dispose, and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible fore-knowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy."

Con. C. Scot. ch. 3. sec. 1.

Con. P. C. U. S. p. 25. Say.

Plat. p. 26. Con. R. D. C. Art.

13. "We believe that all things, both in heaven and in earth, and in all creatures are sustained

and governed by the providence of this wise eternall and omnipotent God." "Wherefore we condemn the Epicures who denie the providence of God, and all those, who blasphemously affirme, that God is occupied about the poles of heaven, and that he neither seeth nor regardeth us, nor our affaires."

Latter Con. Helvetia.

"Nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." *Con. C.*

Scot. ch. 3. sec. 1. Con. P. C. U.

S. p. 17. Say. Plat. p. 21.

* The pious, "neither for the time past will murmur against God for their adversities, nor lay upon him the blame of wicked actions, as Agamemnon in Homer did, saying, *I am not the cause, but Jupiter and fate;*

HOPKINS, AND OTHERS.

ment, agent, or second cause were used, or had any concern in the matter. Because the creature or the instrument, has no power to act or effect any thing, independent of God, or which is not given to him by God. And is in the hand of God, as the ax or saw is in the hand of the workman. This is the light in which divine revelation every where represents the providence of God."

Syst. Vol. 1. p. 146, 147.

"All power is in God, and all creatures which act, or move, exist and move, or are moved in and by him."*

Syst. Vol. 1. p. 244.

employ the best means for effecting his designs." "He declares, 'the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.' God *causes* every creature, every action, every volition, every desire, and every event to be what he pleases and what he decrees."

Williams, p. 139, 140, 141, 142.

The providence of God could not extend to moral agents if they were not acted upon; nor regulate moral actions if they were not produced by a positive influence of the Deity.

Emmons' 9th Ser. et passim.

'Contingent or uncertain events may be conjectured, but cannot be foreknown.'

Mass. Miss. Magazine.

nor yet, again, as carried away with destinies, will they by despair throw themselves into destruction, as that young man in Plautus, who said, "Unstable is the chance of things: the Fates drive men at their pleasure: I will get me to some rock, there to make an end of my goods and life together." Neither yet, (as another did) will they pretend the name of God to palliate and cover their own mischievous actions; for so saith Lyconides, in another comedy, 'God was the mover: I believe it was the will of the Gods; for if it had not been their will, I know it should not so come to pass.' *B. I. ch. 17. Sec. 3 of Calvin's Inst.*

* The Calvinists consent to the proposition, that all *physical motion* takes place by the *physical power* of God. If a stone falls, or rolls on an inclined plain, God *moves* it. If a thousand wheels revolve in some complicated machines, God *moves* each one. But *thought* and *volition* are improperly compared to *mechanical motion*. The Calvinists are, therefore, of opinion, that God does not govern moral actions by a mechanical application of

CHAPTER VI.*

OF MORAL LAW, OBLIGATION, ACTION AND CHARACTER.

CALVIN,

AND

OTHERS.

1. The will of God is the moral law of man; and from his being a creature, the property of God, results his obligation to obey. "They consider not that true religion ought to be framed according to the will of God, as by a perpetual rule: and that God himself abideth always like himself, and is no imagined apparition or fancy, that may be diversely fashioned

1. "The moral law† is the declaration of *the will of God* to mankind, directing and *binding* everyone to personal, perfect and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the

power to excite motion. They attribute to his providence higher praise, than could be derived from the regulation of machines. Before they will suppose God to regulate moral beings, as an artificer manages the hands of a clock, they will assert, that God rules, that man is ruled; that God is sovereign, that man is free; and then freely confess their ignorance of the *mode* of divine operation.

* It is granted by all Calvinists and Hopkinsians, that the providence of God has respect to all the conduct of every accountable creature; to the first sinful volition of the angel who first rebelled, to the lapse of man, and all the subsequent actions of Adam and his posterity. But *how* does the divine providence respect the moral actions and character of angels, devils and men? This is an important question. Much is said, on *one* side, at least, about the *manner* of providential government. Before we can treat of this subject, we must examine into the nature of moral action, which is the object of this divine controul. Moral action is said to regard a moral law, in consequence of a moral obligation, and to constitute the character of the elect and the reprobate. It seemed necessary, therefore, to introduce a chapter upon these topics, in this place, to prepare the way for an exhibition of that part of the two systems, which relates to the providence of God in the formation of moral character.

† See note A. at the end of this chapter.

CHAPTER VI.

OF MORAL LAW, OBLIGATION, ACTION, AND CHARACTER.

HOPKINS,

AND

OTHERS.

1. The moral law is the rule of right and wrong, which is founded on the reason and nature of things. *Syst. Vol. 1. p. 290, and Vol. 2. p. 68.* "This law did not, strictly speaking, make it their duty to exercise and express this love; but required and commanded it, because it was their duty." *Syst. Vol. 1. p. 251.* "This necessarily supposes a rule of right, or that there was a right and wrong in moral character and conduct: and that God did and could not but require or command that which is morally right, and forbid the contrary." *Syst. Vol. 1. p. 260.* This law required nothing but right exercises, or love to God and our neighbour. *Syst. Vol. 1. p. 289.*

1. "Every thing has a nature which is peculiar to itself, and which is essential to its very existence. Light has a nature, by which it is distinguished from darkness. Sweet has a nature by which it is distinguished from bitter. Animals have a nature by which they are distinguished from men. Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from all other beings. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice, therefore, take their origin from the nature of things; so the difference between moral good and moral evil is as immutable as the nature of things, from which it results. It is as impossible in the nature of things, that the essential distinction between virtue and vice should cease, as that the essential distinction between light and dark-

CALVIN, AND OTHERS.

after every man's liking." *Inst.* fulfilling, and threatening death upon the breach of it."

B. 1. ch. 4. sec. 3.

Larger West. Cat. Q. 93.

"God gave to Adam a law,

"Forasmuch as thou art his creature, therefore thou art of right subject to his authority."

Inst. B. 1. ch. 2. sec. 2.

They who regulate their conduct by any thing but the revealed law of God, worship an unknown God, and are by Christ's mouth, John iv. 22. pronounced guilty.

B. 1. ch. 5. sec. 12.

"Now whereas the Lord giving a rule of perfect righteousness, hath applied all the parts thereof to his own will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be observed as the wantonness of man's mind is more ready to devise now and then divers sorts of worshipping to gain his favour withal."

B. 1. ch. 8. sec. 5.

The law requires conformity in thought and action as well as affection.

B. 1. ch. 8. sec. 6.

2. "Now when thou hearest judgment universally named in the difference of good and evil,

as a covenant of works, by which he bound him, and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it." *Con. P. C. U. S. p. 90.*

Con. C. Scot. ch. 19. sec. 1. and Say. Plat. p. 62. with this addition, "God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant," &c. &c.

God gave man the moral law, and made him capable of performing it.

Heidelberg Cat. Q. 9.

God expressed his will by the moral law; and man before the fall was able to keep it.

Latter Con. Helvetia. ch. 9 and 12.

2. Moral obligation results from a right to command. *Con. C. Scot. ch. 2. sec. 2. Con. P. C. U. S. ch. 2. sec. 2. and Say. Plat. ch. 2. sec. 2. Larger Cat.*

Qucs. 99. "God manifests his sovereignty, as being Jehovah, the eternal, immutable and al-

HOPKINS, AND OTHERS.

With this moral law, man, .ness, bitter and sweet should being made a moral agent, ca- cease. These distinctions do pable of discerning the right not depend upon the bare will and wrong in the nature of of the Deity ; for so long as he things, was not made acquaint- continues the nature of things, ed by revelation ; nor was he no law or command of his can formally put under it, because change light into darkness, bit- that was entirely needless. * ter into sweet, nor virtue into

Syst. Vol. 1. p. 261. vice." Emmons, p. 62 and 63.

2. Moral obligation, there- fore, results from the right and wrong in the nature of things, from natural powers to discern this moral fitness, and from the possession of natural faculties to love it. *Syst. Part 1. ch. 4, 7 and 8. passim.*

2. "As moral agents we are capable of knowing the relation in which we stand to our Creator and moral governor, and how he ought to treat us." "But the truth is, we are as capable of knowing, when God's treatment of us is just and right, as when a creature's is so." *Mass. Miss. Magazine, Vol. 3. p. 347.* God has given

* Calvin admits that God has planted so much knowledge in the minds of men that they are inexcusable. They have, he says, "a certain conscience of good and evil," or so much of the law written on their hearts, that their conscience either accuses or excuses them before God. "Therefore the end of the law natural is, that man may be made inexcusable. And it shall be defined not improperly thus ; viz. That it is a knowledge of conscience which sufficiently discerneth between just and unjust, to take away from men the pretence of ignorance, while they are proved guilty by their own testimony." *Inst. B. 2. ch. 2. sec. 22.* This knowledge, however, he does not consider an uncorrupted relique of the fall, but the gift of God.

CALVIN, AND OTHERS.

think it not very sound and perfect judgment."

* *Inst. B. 2. ch. 2. sec. 24.*

"Our understanding is altogether impotent and blind except it be by grace illuminated not once but continually in every divine and heavenly thing which we have to learn."

B. 2. ch. 2. sec. 25.

3.† "To extend the power of man to the commandments of the law, hath indeed long ago begun to be common, and hath some speciousness; but it proceeded from most rude ignorance of the law. For they that think it a heinous offence, if it be said that the keeping of the law is impossible, do rest forth upon this most strong argument, that else the law was given in vain."

B. 2. ch. 5. sec. 6.

mighty God; having his being in and of himself, and giving being to all his words and works," and "*therefore we are bound to take him for our God alone, and to keep all his commandments.*" *Larger Cat. Q. 101.* "*Because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.*"

Shorter Cat. Q. 44.

3. Complete inability to obey the law, produced by the apostacy, does not release any man from moral obligation. *Larger Cat. Q. 94, 95, 149. Shorter Cat. 39, 40 and 82. Say. Plat. Con. C. Scot. and Con. P. C. U. S. ch. 7. sec. 3, and ch. 19. sec. 2.*

* "Now it is easy to understand what is to be learned by the law, that is, that as God is our Creator, so of right he hath the place of Father and Lord, and that by this reason we owe to him glory, reverence, love and fear." *Inst. B. 2. ch. 7. sec. 2.*

† "Neither may we pretend this excuse that we want power, and like wasted debtors are not able to pay. For it is not convenient that we should measure the glory of God by our own power: for whatsoever we be, he always remains like to himself, a lover of righteousness, a hater of wickedness. Whatsoever he requireth of us, (because he can require nothing but that which is right) by bond of nature we must of necessity obey: but that we are not able is our own fault." *Inst. B. 2. ch. 7. sec. 2.*

How natural imbecility became a crime is exhibited in the chapter on the apostacy.

HOPKINS,

AND

OTHERS.

This same writer, however, says, when speaking of infants, "persons may be moral agents, and sin without knowing what the law of God is, or of what nature their exercises are; and while they have no consciousness that they are wrong."

Syst. Vol. 1. p. 339.

all men a natural conscience, unimpaired by the fall, which enables them to judge between right and wrong. *Emmons, Ser. 8.* "If we were not capable of judging of his treatment of us, we should not be the proper subjects of his moral government."

M. M. Mag. Vol. 3. p. 347.

3. Natural inability, however produced, releases the subject of it from moral obligation.†

Syst. Vol. 1. p. 341. et passim.

3. "If men were not moral agents, or were destitute of natural ability to keep the divine commands, they would be incapable of moral action. It is not possible for men to be disobedient, except they have the natural ability to be obedient. For the commands of God never exceed the natural ability of man."*

Spring's Disquisitions, p. 11.

* See note B. at the end of this chapter.

† "It is not of creation but of the corruption of nature that men being made bond-slaves to sin, can will nothing but evil. From whence cometh this want of power which the wicked would gladly pretend, but upon this, that Adam of his own accord made himself subject to the tyranny of the Devil? Hereupon, therefore, grew the corruption, with the bonds whereof we are holden fast tied, for that the first man fell from his Creator." *Inst. B. 2. ch. 5. sec. 1.* The Calvinists say, that although man has lost his power to obey, yet God has not lost his right to command; any more, than a creditor loses his right to demand payment and hold the written obligation, because the voluptuous debtor has actually become a bankrupt, and has not a dollar in the world.

In opposition to this representation, Dr. Smalley, who is very far from yielding assent to all the extravagant notions of Dr. Emmons, but who does not accord with Calvin, says, "it is to be observed for clearing up this

CALVIN, AND OTHERS.

"Wherefore let this proportion of our strength with the commandments of God's law be no more enforced, as if the Lord had measured the rule of justice, which he purposed to give in his law, according to the rate of our weakness." "The Lord commandeth those things that we cannot do, that we may know what we ought to ask of him." "Faith obtaineth that which the law commandeth, yea, the law therefore commandeth that faith may obtain that which was commanded by the law." "Again let God give what he commandeth, and command what he will."

B. 2. ch. 5. sec. 7.

4. Before the fall man had, not merely *the capability of being the subject of volitions*, but the *power of choice*, in relation to both good and evil.

Since the fall man has the *power of willing evil only*, until God by the supernatural

4. "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good."

Before the fall he had *power to will* and to do both good and evil. Since the fall he has only the *power of willing* and doing evil, until he is *enabled* by grace. *Say. Plat. Con. C. Scot. and Con P. C. U. S. ch. 9. sec. 1, 2, 3, 4. Also, Con. R. D. C. Art. 14.* The same doctrines are taught in the *Confessions of England, France, Helvetia, Basil, Bohemia, Belgia, and Austerlurg.*

subject, that there are *two very different kinds of inability*; so different that the *one*, however great, does not lessen moral obligation in the least; whereas the *other*, so far as it obtains, destroys obligation, and takes away all desert of blame and punishment entirely. These two kinds of inability, as I hinted, have commonly been distinguished, by calling one a *natural*, and the other a *moral* inability. Which distinction may be briefly stated thus: *Moral inability* consists only in the want of a heart, or disposition, or will, to do a thing. *Natural inability*, on the other hand, consists in, or arises from, want of understanding, bodily strength, opportunity, or *whatever may prevent*, our doing a thing, when we are willing, and strongly enough disposed and inclined to do it. Or in fewer words, thus: whatever a man

HOPKINS, AND OTHERS.

4. Moral action consists in *voluntary exercises*, or *choice*. Whoever has *choice*, without any reference to the *cause* or *efficient agent* of that choice, is a *moral agent*. Herein consists man's *freedom* that his *choice* is a *choice*; or his *will* is a *will*. Although he be not the *cause*, original mover, or *efficient agent* of the choice, yet it is *his*, being produced in him.

Syst. Vol. 1. ch. 4.

4. "A moral action is an exercise of the will, or heart of man. For the heart of man is the only source of moral exercise. It is the heart of man which God requires; and with the heart we obey or disobey the divine commands." "In other words, a moral action is a volition of a moral agent; and not any animal, intellectual, visible or external motion. For the law of God, which is the only standard of moral exercise, requires the heart."

Spring's Disquisitions, p. 54.

"The heart consists in voluntary exercises; and voluntary exercises are moral agency."

Emmons, p. 337.

could not do, *if he would*, in this, he is under a *natural* inability; but when all the reason why one *cannot* do a thing, is because he does not choose to do it, the inability is only of a *moral* nature."

"Some account for God's suspending our salvation upon impossible conditions, and condemning men for not doing what it is not in their power to do, by observing, that we *lost our power by the fall*. Our present weakness and blindness was brought upon us as a righteous punishment for the disobedience of Adam; and God, they say, has not lost his right to command, because man by his own folly and sin, has lost his ability to obey. That is, we ought, it is our present real duty to exert, not only all the strength we actually *have* but all we *should have had*, had it not been for the original apostacy. But to this it will be objected, that we never reason and judge in this manner, in any other case. We do not think those who have lost their eyes, are still to blame for not seeing; or those who have lost their reason for not understanding."

"It must, I think, be granted, that we do generally suppose a man's present duty cannot exceed his present strength, suppose it to have been impaired by what means it will." *Smalley on moral inability, Ser. 1.*

God, say the opposers of this last representation, has not suspended man's salvation upon any condition which he can, or ever will perform. The atonement is the only *condition* on which is suspended the sinner's sal-

CALVIN, AND OTHERS.

influences of his spirit, gives him ability to choose good.

B. 1. ch. 15. sec. 8. B. 2. ch. 2. sec. 6, 7, and 8.

5. 6. and 7. Whatever constituted that image of God, which Adam possessed before the fall is called holiness. *B. 3. ch. 3. sec. 9.* This is not restored to us at once. *Ibid.* Sin is any want of conformity to, or opposition of the will of God; and does not always imply advised malice and forwardness. *B. 2. ch. 2. sec. 25.* "There never was any work of a godly man, which if it be examined by the strict judgment of God, but will be condemned." *B. 3. ch. 14. sec. 11.* "The best work that can be brought forth by them, is always sprinkled and corrupted with some uncleanness of the flesh, and hath as it were some dregs mingled with it."

B. 3. ch. 14. sec. 9. and B. 4. ch. 15. sec. 10.

The natural man is wholly corrupted in all the faculties of

5. *Holiness* consists in entire conformity to the image of

God. *Larger Cat. Q. 17. and Con. C. Scot. Con. P. C. U. S.*

Say. Plat. ch. 4. sec. 2. "Sin is any want of conformity unto, or transgression of the law of God." *Larger Cat. Q. 24. Shorter, Q. 14.* Sin is either original or actual. *Larger Cat. Q. 25: Shorter, Q. 17 and 18.*

6. Every action of an unregenerated man is entirely sinful; and the best actions of a believer, "are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment."

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 16. sec. 7 and 5. "We can do no work but what is polluted by our flesh, and also punishable." *Con. R. D. C. Art. 24.*

7. The character of an unregenerated person is this; *he is a sinner by nature and practice: of a saint this; he is a sinner saved by grace,* whose very

vation. It is God who gives the principle, the ability, the exercise of faith; and promises that those who receive this gift, who believe, who are made alive, shall be saved.

Fallen man has the power of sinning, and for the exercise of it, he will be punished; while it still remains true, that grace alone gives the ability to please God. "Can the Ethiopian change his skin? or the leopard, his spots? Then may ye also do good, who are accustomed to do evil." "Neither can a corrupt tree bring forth good fruit." "Can the fig-tree bear olive berries?"

HOPKINS,

AND

OTHERS.

5. Virtue and vice, or sin and holiness are predicable of nothing but *moral actions*.

*Syst. Vol. 1. p. 129.**

5. Sin is a wrong choice or volition. Holiness is its opposite; a right choice or volition. Nothing else is sin; nothing else holiness.

Spring's Disquisitions, p. 16 and 17.

6. Every moral action is either perfectly holy, or perfectly sinful. That is a *good* or holy moral act or choice, which is conformed to the moral law, and may be resolved into disinterested benevolence. That is an evil moral action which is direct hostility to the moral law, and may be resolved into hatred of it, or which is the same, into self-love, or supreme selfishness.

Syst. Vol. 1. Part 1. ch. 4. and Part 2. ch. 4.

6. "1. Is not sinfulness a sinful act of the will? 2. Is not goodness a good act of the will? 3. Is the same identical act of the will both a holy and a sinful act? 4. Is a holy volition a sinful volition? If then sinfulness is a sinful volition; if holiness is a holy volition; and if the same identical volition cannot be holy and sinful both, does it not inevitably follow that holiness and sin are never mixed in the same volition? If this is not demonstration, I will thank Mr. T. to point out the fallacy."

Spring's Disquisitions, p. 179.

* "As the law requires love, and nothing but *love*, it may be determined with great certainty that sin consists in that which is contrary to that love which the law requires, be it what it may. There can be no neutral moral exercises, which are neither conformable to the law of God, nor contrary to it; therefore every exercise of the heart of a moral agent, which is not agreeable to the law of God, is contrary and opposed to it. It must also be observed, and kept in mind, that sin, as does holiness, consists in the motions or exercises of the heart or will, and in nothing else. Where there is no exercises of heart, nothing of the nature of moral inclination, will or choice, there can be neither sin nor holiness." *Syst. Vol. I. p. 344.* Of course, it is as suitable to speak of a sinful horse, as of a sinful human nature, or of the criminality of wanting original righteousness.

Hopkins' System abounds with such violations of the laws of the English language, for which the writer of the Contrast is not accountable.

CALVIN, AND OTHERS.

his soul, so that he is a *sinner* by nature. This is his character. When the work of regeneration has been commenced, and he has some saving knowledge of God, and some freedom of will to good, he is of a mixed character. When the image of God shall be completely restored, he will possess a perfect character.

Say. Plat. Con. C. Scot. Con. P. C. U. S. ch. 6. sec. 3. ch. 16 and 17. ch. 9. sec. 5.

8. Although no man has ability to keep the moral law, yet, it is of use to show us the will of God, exhibit our duty and obligations, convince us of our sinful pollution and disability, humble us under a sense of our sin and misery, awaken our consciences to flee from the wrath to come, drive us to Christ, excite our gratitude to him for obeying in our stead, and render the accursed inexcusable.*

Larger Cat. Q. 95, 96, 97. Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 19. sec. 5, 6.

* The whole of the Heidelberg Catechism is founded upon this view of the moral law. It teaches, that by the moral law we are convinced of our misery; and thence are directed to seek deliverance by the Redeemer. Calvin's views of the law were the same. He proves, that the observing of the law is, since the fall, utterly impossible: *B. 2. ch. 7. sec. 4.* That the ceremonial law was given to nourish the hope of Christ until his coming: and that the ten commandments were also given to prepare men to seek Christ. *B. 2. ch. 7. sec. 1, 2.* He says there are three uses of the moral law. 1, To restrain the unrenewed and the reprobate. *B. 2. ch. 7. sec. 10, 11, 12.* 2, To show us the righteousness which God will accept, that we being convinced of sin, imbecility, and accursedness may be moved to seek that perfect righteousness in Christ. *B. 2. ch. 7. sec. 7, 8, 9.* 3, To

HOPKINS, AND OTHERS.

7. The *moral exercises* of a *moral agent*, constitute his *moral character*, according to which God will punish or reward him through eternity. The unrenewed sinner's character is *perfectly bad*, because he has no love; the believer's character is a *mixed character*, because sometimes he obeys and sometimes disobeys the law; while the character of the saints in glory and of the holy angels is *perfectly good*.

Syst. Part 2. ch. 4. sec. 13 and 14.

7. Bad men have none but perfectly sinful exercises. The character of the Christian in this life is imperfect, because of the *inconstancy* of his *perfectly holy* volitions, and because every intermission between good exercises is filled with *perfectly sinful* volitions. In heaven, the saints will love *constantly*, and thus be *constantly perfect* in holiness.

Emmons' 18 and 19 Sermons, and a Sermon on the death of Mr. Lewis, by the Rev. Holland Weeks.

promote the progression of believers in holiness. *B. 2. ch. 7. sec. 14.* According to the Hopkinsian System, the law is of use: 1, As a motive in view of which God produces the selfish choice of escaping punishment, and thus restrains the wicked, who are not restrained by a *principle* of fear, because there is no such thing: 2, As a rule of duty, to show men how much they have *ability*, but no *disposition* to do, and how much wilful rebellion will be pardoned in them, if God ever forgives their sins: 3, As a standard of right according to which God creates in his people here, interchangeably, a perfect conformity and a perfect opposition, according to the nature of their volitions. But God cannot make men willing to be saved by any convictions of guilt or danger. See the 10th chapter of this *Contrast, on Effectual Calling*.

which affords man such *natural* ability as renders him a *moral agent*, and binds him to obedience by *moral* obligation.

To such reasoning the Calvinists reply ; what have *intellectual* and *bodily strength* to do with *moral action* ? There is something illogical in your sweeping the cords, back and forth, from *natural ability* to *moral action*, and from *moral ability* to *natural action*. You may thus charm, with the music of words, but will not convince the man of sound mind. We agree with you, that "ability relates to action ;" and that there must be a *correspondence* between the commands of God and man's ability ; and also, between the *nature of the ability* and the *nature of the action* ; so render the sinner, according to *your* system, a subject of moral government. The ability must not only *relate* to the action, but be *adapted* to it : for the trunk of a tree, its bark and buds, may have some relation to pears, but no one would say that the trunk, bark and buds of the oak, constituted a capacity for bearing either pears or peaches. *Moral* fruits as well as *natural* require an *appropriate* capacity. *Intellectual* action requires *intellectual* ability : *mechanical* action, *mechanical* ability : *muscular* action, *muscular* ability ; and *MORAL ACTION*, *MORAL ABILITY*. You would call the man an idiot, who should talk of his *intellectual ability* of *mechanically* keeping time ; or who should say, that he had the *corporal ability* of *thought*, without the intervention of *mental power*. What then shall we call those persons, who tell us, "sinners have a *natural ability*, or intellectual and bodily strength, for *moral action*," while they with the same breath tell us, that there is nothing *moral* in bodily action or capacity ; nothing *moral* in intellectual exercise ? To *love* God, you say is a *moral* action, and men are bound to love God, because they have ability to *think* and to *walk*, while they have not ability to *love*. Is this logic ? Is this the way to silence cavillers, and justify the impeached rectitude of Jehovah, in requiring fallen man to be holy ?

"What is moral ability ? As moral ability belongs to the heart of man only, and not to his natural faculties ; it is obvious, that *moral ability* to obey God consists in a man's loving his commandments. Accordingly, when we say that a good man is the subject of moral ability to love God, the import is this, that he actu-

ally loves him." *p.* 184 and 185. It seems then, that *moral ability* is not the *POWER of loving, but the ACT of loving.** Man therefore, *never has any power to love God, except the power of thinking and of muscular motion, until he loves God;* and this intellectual and *bodily ability* is nothing which appertains to *moral ability, or action!* Logic upon logic!

Again it is said, *page 54*, that "the heart of man is the only source of moral exercise;" and again, *p.* 42. "*the heart of man, which is the sum or aggregate of his moral exercises, is totally evil.*" Where there has been *but one* holy exercise, that is a man's good heart. This is his *first* exercise: but the heart is a *source* of moral exercise, and this heart being an exercise, it follows, that *one* exercise is the source of *another* exercise; and therefore there must have been one holy exercise *before* the *first* holy exercise. This is the logic of that pre-eminently *rational* system, called, in distinction from those who maintain the doctrine of the communication of a holy *taste, bias, or principle,* "**THE EXERCISE scheme.**"

* "A principle or *power of action* in distinction from *action*, lies quite beyond the reach of description or conception."

Spring's Disquisitions, p. 205.

"What is the description of that ability which neither consists in bodily and intellectual strength, *nor in voluntary exercise?*" *Ibid. p.* 185.

CHAPTER VII.

OF DIVINE PROVIDENCE, IN RELATION TO THE ORIGIN
OF EVIL, AND REPROBATION.*

CALVIN,

AND

OTHERS.

1. *Of the origin of evil among the angels.* "As the Devil was created by God, let us remember that this malice which we ascribe to his nature, is not by creation, but by depravation. For whatsoever damnable thing he hath, he hath gotten to himself by his own apostacy and fall: which the scripture therefore gives us warning of, lest thinking that he came out such an one from God, we should ascribe that to God which is farthest from him. For this reason doth Christ say, that Satan speaketh of his own when he speaketh lies, and addeth a cause why, 'because he abode not in the truth.' John viii. 44. Now when he saith that he abode not in the truth, he sheweth that he had been once 'in the truth. And when he mak-

1. Divine Providence towards angels and men, consists in *preserving, governing, and ordering* as well as *bounding*.† *Larger Cat. Q. 18. Con. C. Scot. Con. P. C. U S. Say. Plat. ch. 3.*

"The almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of *angels* and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God: who, being most holy and righteous, neither is

* The Providence of God, in relation to the elect, will be particularly stated under the caption of "Effectual Calling;" and therefore, nothing upon that subject will be designedly introduced into this chapter.

† Not one of these words conveys the full idea of *agency*, which being derived from *ago*, signifies *to do*; for the Calvinists maintain that God can govern his creatures, without *doing* all their deeds himself.

CHAPTER VII.

OF DIVINE PROVIDENCE, IN RELATION TO THE ORIGIN
OF EVIL, AND REPROBATION.

HOPKINS,

AND

OTHERS.

1. All the angels were created perfectly holy :* or, they were created under moral law to God, and all their exercises were perfectly benevolent. They were, however, no more the *movers* or *cause* of their own volitions than fallen men are. Under the moral government of God they were placed in a state of trial, or probation. Man, they saw to be more an ultimate end than themselves ; and since all moral actions are excited *in view of a motive*, although in no sense *caused* by that *motive*, *exercises of pride* were produced in the minds of those who fell. Pride entered Lucifer's heart when he found that he must serve man ; and especially Jehovah Jesus in the form of man. At the same time legions of devils had similar, selfish, moral exercises ; and thus was instituted the first

1. " Divine agency is the cause of creature agency."

Mass. Miss. Magazine.

" Divine *Permission* neither causes nor *modifies* anything or event, either in the natural or moral world."

Mass. Miss. Magazine.

" It is impossible to account for the origin of evil upon any other hypothesis, than this, that God is the *efficient agent*, the GREAT FIRST CAUSE of all sin."

Mass. Miss. Mag. No. 3. on Divine Providence.

" God cannot exercise permission towards his reasonable creatures, because they cannot act, without his working in them."

Emmons, p. 245.

" Universal and absolute dependence goes into the very idea of a creature ; because independence is an attribute of the divine nature, which even omnipotence cannot communi-

* It is somewhat against the doctrine, that God *creates* sin, that the scriptures give us no account of God's creating any being originally unholy. If sin was ever the effect of his immediate *causation*, why do we not read of his having created a Devil outright ? God made *angels* : but angels made themselves *devils*.

CALVIN, AND OTHERS.

eth him the father of lying, he nor can be the author or ap-
 taketh this from him, that he prover of sin."
 cannot lay that fault to God *Con. P. C. U. S. Con. C. Scot.*
 whereof he himself is cause to *Say. Plat. ch. 5. sec. 4.*
 himself."

To ask any thing farther, con- " God by his providence per-
 cerning the lapse of devils, ei- mitted some of the angels;
 ther " of the cause, time, man- wilfully and irrecoverably, to
 ner and fashion," or agency, is fall into sin and damnation."
 impertinent, because the word *Larger Cat. Q. 19.*
 of God is silent upon these sub-
 jects. *B. 1. ch 14 sec. 16.*

2. *Of the origin of evil among* 2. " We believe that the
*men.** " The fall of man pro- same God, after he had created
 ceeded from the wondrous all things, did not forsake them,
 counsel of God." " Neither or give them up to fortune or
 ought it to seem an absurdity chance, but that he rules and go-
 which I say, that God not only verns them according to his ho-
 foresaw the fall of the first man, ly will, so that nothing happens
 and in him the ruin of his pos- in this world without his ap-
 terity, but also disposed it after pointment; nevertheless, God
 his own will. For as it belong- neither is the author of, nor can
 eth to his wisdom to foreknow be charged with, the sins which
 all things that shall be: so it are committed."
 belongeth to his power, to rule *Con. R. D. C. Art. 13.*
 and govern all things with his " Man by the instigation of
 hand." " He so ordered the the devil, and his own wilful
 life of angels and men, that in disobedience, deprived himself

* It is said that God was the *efficient agent* of Adam's sin. An efficient agent is one, who, by the power of producing, performs any action, and causes it to be either good, bad or indifferent. It would certainly be the most concise mode of expression to say, God *in us* loves; hates, refuses reproof, despises, mocks his holy word, blasphemes his name, and has the agency (the doing) of all manner of iniquity. Then, to complete the system, it should be said, God sends the instruments of his unholy volitions, produced in them, to heaven or hell, and there, he either praises or blasphemes himself through everlasting ages. This is merely saying God is the author of sin.

HOPKINS,

AND

OTHERS.

apostacy, in heaven, for the promotion of the greatest good.

Syst. Part. 1. ch. 7. sec. 1. and Vol. 1. p. 322.

cate." Hence, creatures, whether angels or men, "can never act otherwise, than under the powerful and unremitting energy of the Supreme Being."

Emmons, p. 203.

2. "Moral evil could not exist, unless it were the will of God, and his choice, that it should exist, rather than not. And from this it is certain, that it is wisest and best, in his view, that sin should exist. And in thus willing what was wisest and best, and fore-ordaining that it should come to pass, God exercised his wisdom and goodness, and in this view and sense, is really the *origin* and *cause* of moral evil; as really as he is of the existence of any thing which he wills."

Syst. Vol. 1. p. 164.

"This necessarily implies, as has been before observed, all that *energy, exertion* and disposal of things, that is necessary, previous to the existence of sin, in order to its actually taking place; and without which it could not have existed." *Syst. Vol. 1. p. 163.*

God was the *author, origin, and positive cause* of Adam's sin. "This can be proved, and may be asserted, as a most evident truth." But in *causing* or *originating sin*, there is *no sin*. All the guilt consists in the ac-

2. "Since God can work in men both to will and to do of his good pleasure, it is as easy to account for the first offence of Adam, as for any other sin." "Some say, that Adam being necessarily dependent, was necessarily mutable and liable to fall. It is true, indeed, Adam was necessarily dependent and liable to fall: but by whom was he exposed to this evil? not by himself, not by Satan, not by any *created* agent. God can make creatures *immutable* with respect to all beings but himself.—So long therefore, as Adam retained his original rectitude, he was equally *immutable* in his moral character, and stood above the power and influence of Satan, or any other malignant seducer. Some say, that God having made man upright, *left him to the freedom of his own will*; in consequence of which he sinned and fell. That God left man to the freedom of his own will must be allowed; but how this can account for his first transgression, is hard to conceive. Every moral agent is left to the free-

CALVIN, AND OTHERS.

it he might first show what free will could do, and then what the benefit of his grace and judgment of his justice could do."

Heidelbergh Cat. Q. 9.

B. 3. ch. 23. sec. 7.

God's ordaining, ordering and disposing of the fall, however, does not imply that he was the Creator of a sinful volition, or the efficient agent of sin: for Adam had the power to choose evil.

B. 1. ch. 15. sec. 8.

"Man therefore falleth, the providence of God so ordering it: but he falleth by his own fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therefore cometh that perverseness to man, to fall away from his God? Lest it should be thought to be of creation, the Lord with his commendation allowed that which came from himself. Therefore by his own wickedness, (or act of choosing evil from unbelief,) he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posterity with him into destruction. Wherefore let us behold an evident cause of damnation in the corrupted nature of mankind, which is nearer to us, than search for a hidden and utterly incomprehensible cause

Man was so situated, at first, that he might fall, by his own agency: and being seduced by Satan he did fall, by eating of the forbidden fruit.

Con. C. Scot. Say. Plat. Con. P. C. U. S. ch. 9. sec. 2. and ch. 6. sec. 1.

"Both angels and men were subject to change of their own free will, as experience proved, (God having reserved to himself the incommunicable property of being naturally unchangeable :) for many angels of their own accord fell by sin from their first estate, and became devils. Our first parents, being enticed by Satan, one of these Devils, speaking in a serpent, did break the covenant of works, in eating the forbidden fruit."

Sum of Saving Knowledge. Head 1. sec. 3. in the Scotch Con.

"Wherefore the spring and principall author of all evil, is that cruell and detestable devill, the tempter, lyer, and manslayer: and next the free will of man;" "for that free liber-

HOPKINS,

AND

OTHERS.

tual existence of moral evil, or in the nature of the exercises which do exist, and not in the efficiency of the FIRST CAUSE who produces them.

Syst. Vol. 1. p. 153, 154, et passim.

He is *the sinner in whom the unholy exercises are produced* by the Being on whom he is dependent. *Syst. Vol. 1. p. 159.*

"In the sacred scriptures, God is expressly said to *form, make or produce moral evil.*"

Syst. Vol. 1. p. 180.

dom of his own will,* so long as he remains a moral agent ; because freedom of will is essential to moral agency. And there is no evidence from scripture nor reason, that man was any more *left* to the freedom of his will *before*, than *after* his fall." "Besides, there is an absurdity in supposing, that Adam *could* be led into sin, by the violence of temptation, while his heart remained perfectly holy." "It is impossible to conceive, therefore, that Adam's pure heart was corrupted, or drawn into sin, by the mere force of *external* temptation." "As all these and other methods to account for the fall of Adam, by the instrumentality of second causes, are insufficient to remove the difficulty, it seems necessary to have recourse to the divine agency, and to suppose that God wrought in Adam both to will and to do in his first transgression." "His first sin was a free, voluntary exercise *produced by a divine*

* The freedom here spoken of, might properly be called, "the liberty of being *made* to fall." Adam had the liberty, of being, at first, *made* to love God ; then, the liberty of being *moved* to hatred of his character ; and finally, the liberty of being *made* to delight in his own sin ; so that after one holy volition was created, another which approved of the first was created. In this manner, he willed what he chose, and chose what he willed : he sinned and was guilty, because he was made to exercise love of his own conduct.

CALVIN, AND OTHERS.

thereof in the predestination of ty of choice which God permit-God." *B. 3. ch. 23. sec. 1.** ted to the will of man he abused God is not the author of sin. ed and kept not the law of his *Inet. B. 1. ch. 14. sec. 16, and* justice."

B. 1. ch. 18. sec. 4.

Con. of the Waldenses.

3. "The blinding of the wicked, and all the wicked deeds which follow thereupon, are called the works of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which *ariseth the root of evil*, where-in resteth the foundation of the kingdom of Satan, which is sin."

3. "The *cause* or guilt of this unbelief as well as of all other sins, is no wise in God, but in man himself."

Con. R. D. C. Head 1. Art. 5. of the Canons.

"He leaves the non-elect in his just judgment to their own wickedness and obduracy."

Con. R. D. C. Head 1. Art. 6.

B. 2. ch. 4. sec. 1. of the Canons.

* "It cannot be doubted, that Providence was concerned about this fall of our first parents. It is certain that it was foreknown from eternity; none can deny this, but he who sacrilegiously dares to venture to deny the omniscience of God. Nay, as God by his eternal decree laid the plan of the whole economy of our salvation, and preconceived succession of the most important things presupposes the sin of man, it could not therefore happen unforeseen by God. And this is the more evident, because, according to Peter, "He (Christ) was foreordained before the foundation of the world," and that as the Lamb, whose blood was to be shed. 1 *Pet. i. 19, 20.*" "And if foreknown, it was also predetermined; thus Peter, in the place just quoted, joins together the determinate counsel and foreknowledge of God. Nor can God's prescience of future things be conceived, but in connexion with his decree concerning them. From all this may be inferred by a plain consequence, that man could not but fall on account of the infallibility of the divine prescience, and of that necessity which they call a necessity of consequence; for it is inconsistent with the divine perfection that any decree should be rendered void, or that the event should not be answerable to it." "And when we affirm, that God foreordained and infallibly foreknew, that man should sin freely, the sinner could not but sin freely; unless we would have the event not answer to the preordination and the prescience of God. And 'tis so far from the decree of God, in the least to diminish the liberty of man in his acting, that, on the contrary, this liberty has not a more solid foundation than that infallible decree of God. To make God the author of sin, is such dreadful blasphemy, that the thought cannot, without horror, be entertained by any

HOPKINS, AND OTHERS.

3. *Of Providence in reprobation.* "According to divine revelation, God superintends, orders and directs in all the actions of men, and in every instance of sin ; so that his hand and agency is to be seen and acknowledged in men's sinful actions, and the events depending on them, as really and as much as in any events and actions whatever."

operation, in the view of motives. Satan placed certain motives before his mind, which, by a divine energy, took hold of his heart and led him into sin." *Emmons, p. 232.*

3. *Of Reprobation.* "In forming characters, God exercises neither justice nor injustice," but sovereignty.

T. Williams' Sermons, p. 192.

"God knew that no external

Syst. Vol. 1. p. 166.

God moves, excites and stirs up men to do that which is sinful; and deceives, blinds, hardens, and puts sin into the heart, by a positive, creative influence. *Syst. Vol. 1. p. 166 to 217.* "To work in men to will and to do, is to do that which is effectual to produce the will and the deed ; so that there is a certain connexion between the former and the latter."

Hopkins' Sermons, p. 195.

Thus does God form the character of those who were

means and motives would be sufficient of themselves, to form Pharaoh's moral character. He determined, therefore, to operate on his heart itself, and cause him to put forth certain evil exercises, in the view of certain external motives. When Moses called upon him to let the people go, God stood by him, and moved him to refuse. When Moses interceded for him and procured him respite, God stood by him, and moved him to exult in his obstinacy. When the people departed

christian. God, indeed created man mutably good, infallibly foresaw his sin, foreordained the permission of that sin, really gave man sufficient powers to avoid it, but which could not act without his influx ; and though he influenced his faculties to natural or physical actions without influencing the moral goodness of those actions : (All which appears from the event :) Yet God neither is, nor in any respect can be, the author of sin. And though it be difficult, nay impossible for us, to reconcile these truths with each other ; yet we ought not to deny what is manifest, on account of that which is hard to be understood." *Wetzel's Economy, B. 1. ch. 8. Sec. 10, 11, 12, 27 and 28.*

CALVIN, AND OTHERS.

In the chap. and sect. last named, Calvin quotes with approbation the similitude of Augustine, who compared the human will to a horse, which could be *governed* by its riders. He supposed the will to be a *power of choice*, and not to consist in a *continued creation of volitions*. God permits the Devil to ride the will of a wicked man, and the "foolish, wanton rider violently carrieth it through places where no way is, driveth it into ditches, rolleth it down steep places, spurreth it forward to stubbornness and fierceness;" while God "guideth it into the right way."

In chap. 18. sec. 1. Calvin ridicules the idea of such a *bare permission* of events as excludes the doctrine of *previous appointment*, or decree; but in no place does he discard the doctrine of such a permission as excludes the immediate agency of God in the creation of sin.

He is "just in *leaving* others; in the fall and perdition where-
in *they have involved themselves*." *Con. R. D. C. Art 16.*

God executes the decree of reprobation by *passing by*, and consigning to ruin the non-elect. *Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 3. sec. 7. Larger Cat. Q. 13.* God is "just in leaving others, in that their fall and perdition, where-into they had throwne themselves headlong." *Con. Belgia.*

"Others he left in that *original and universall* corruption and damnation."

French Con.

"We believe that God not only made all things, but also ruleth and governeth them, as he who according to his will disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evill." *French Con.*

"Nothing can happen in this world without his decree and ordinance, and yet God cannot be either the author, or guiltie of the evils that happen in this world."

Con. Belgia.

HOPKINS, AND OTHERS.

from eternity predestinated to damnation; and thus by his providence he executes his decree of reprobation. from his kingdom, God stood by him and *moved* him to pursue after them, with *increased malice and revenge*. And what

Syst. Part. 1. ch. 4. passim. God did on such particular occasions he did at all times."

Emmons, p. 387.

God is as much the author of sinful as of holy volitions, and the professed Calvinist who denies this is not so consistent with himself as the Arminians. By immediately acting upon

Syst. Vol. 1. p. 197. the heart with energy to produce the volition, God produces every sinful act; and in this manner from the beginning to the end of his life, does God reprobate every sinner, who is lost.

"Calvin, and the Assembly of Divines at Westminster, assert that the divine decree and agency, respecting the existence of sin, imply more than a *bare permission*, viz. something positive and efficacious." Those are not Calvinists "who hold to only a bare permission."*

Emmons, 10th and 16th Sermons; and Williams, passim.

Syst. Vol. 1. p. 215.

* To talk about *bare permission*, where God, as a punishment, blinds and hardens, says Calvin, is weak. His view of the providence of God in reprobation, is summarily exhibited in *B. 4. ch. 4. sec. 3, 4 and 5*. "In evil motions of wicked men God worketh after two sorts; the one by withholding his grace, whereby they might be moved to good; the other by using the ministry of Satan to stir, frame and incline their wills." "Whereas when his light is taken away, there remaineth nothing but darkness and blindness: whereas when his Spirit is taken away, our hearts wax hard and become stones; whereas when his direction ceaseth, they are wrested into crookedness, it is well said that he doth blind, harden and bow them from whom he taketh away the power to see, obey and do rightly. The second manner, which cometh near to the property of the words, is, that for the executing of his judgments by Satan the minister of his wrath, he both appointeth their purposes to what end it pleaseth him, and stirreth up their wills, and strengtheneth their endeavours." In this manner he hardened Pharaoh, Sihon, and the wicked Israelites. *B. 4. ch. 4. sec. 3 and 4*. To say that the spirit from the Lord, which influenced Saul and others was the Holy Ghost is blasphemy. *B. 4. ch. 4. sec. 5*.

CALVIN, AND OTHERS:

4. The blame of all bad actions belongs to man and the devil: the praise of all good ones entirely to God.

Inst. B. 2. ch. 5. sec. 2. and B. 2. ch. 1. sec. 1. B. 2. ch. 2. sec. 3.

4. Men are altogether blameable for their bad actions, because "God hath endued the will of man with that natural liberty that it is neither forced, nor by any absolute necessity of nature determined to good or evil." *Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 9. sec. 1.* But to man belongs no praise, to God is due all the glory, of every good work, because all ability to will and to perform good is wholly of the special grace of God. *Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 16.* "It is through his grace that he crowns his gifts."

Con. R. D. C. Art. 24.

CHAPTER VIII.

OF THE APOSTACY AND ITS CONSEQUENCES

CALVIN, AND OTHERS.

Adam sinned through unbelief. He was tempted by Eve, who had been tempted by the Devil, in the form of the serpent. "For Adam would never have been so bold as to do against the commandment of God, but for this, that he did

"Our first parents, being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocence wherein they were created."

Larger Cat. Q. 21. Shorter Cat. Q. 13 and 15.

HOPKINS,

AND

OTHERS.

4. Nevertheless, although God by his providence does create all volitions, yet men are as praise-worthy for good ones, and as blame-worthy for bad ones, as they could be were they independent, or were there no God in heaven. And the reason is obvious, for men *will* what they *will*, and *choose* what they *choose*, as much as were their *acts of will* not caused immediately by God. He creates in them a choice, or he makes them will.

Syst. Vol. 1. p. 206 and 217.

4. Men act *freely* while acted upon, and therefore deserve praise or blame, according to their exercises. "Our dependence on the Deity cannot deprive us of *moral freedom*." "*Reason* and *common sense* have different offices." "We know by reason that we are *dependent*; and know by common sense, that we are *active*." Hence all know that their actions are their own, and not the actions of God.

Emmons, p. 219, 220 and 223.

CHAPTER VIII.

OF THE APOSTACY AND ITS CONSEQUENCES.

HOPKINS,

AND

OTHERS.

To effectuate the apostacy, God in his providence made use of the Devil, who by the same agency took possession of a serpent, and by this subtle animal tempted Eve, so as to produce an unholy volition in her heart. She again was used as the instrument to produce a selfish disposition in Adam; because

"Adam's first offence was, some way or other, the occasion of the universal sinfulness of his future offspring. And the question now before us is, *how* his sin was the occasion of ours." "1. Adam did not make us sinners, by causing us to commit his first offence." "Nor can we more easily be-

CALVIN, AND OTHERS.

not believe his word."* He disbelieved the threatening, and so, to become like God, he touched, he tasted, he fell.

B. 2. ch. 1. sec. 4.

This was a most detestable act, and kindled the vengeance of God against all mankind. The immediate effect of Adam's sin was the death of his soul, in a spiritual sense, and the loss of the image of God. "Therefore, after that the heavenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holiness, truth and justice, (with which ornaments he had been clothed) there came in the most horrible pestilence, blindness, weakness, filthiness, falsehood, and injustice, but also he entangled and drowned his whole offspring in the same miseries.

This is the corruption that cometh by inheritance, which the old writers called original sin, meaning by this word, sin, the corruption of nature, which before was pure and good."

B. 2. ch. 1. sec. 4 and 5.

"By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the

* As the image of God was lost through *unbelief*; so the same image is restored by *faith*. This faith cometh by hearing. "Therefore Bernard doth rightly teach that the gate of salvation is opened unto us, when at this day we receive the gospel by our ears: even as by the same windows, when they stood open to Satan, death was let in." *Inst. B. 2. ch. 1. sec. 4.*

HOPKINS,

AND

OTHERS.

God always originates volitions in us, *in view of motives*. The consequences of eating of the forbidden fruit were, 1. An immediate spiritual death, for they fell into complete ruin: and this was the death threatened: and, 2. A total depravity of heart.* They lost all their love to God, all their disinterested affections; and thus were deprived of the image of God, who is love. As all the trees and plants were included in the first trees and first seeds, so all men were created and comprehended in the first man, so that his obedience or transgression should affect all mankind as it affected him. "By the constitution and covenant with Adam, his first disobedience was the disobedience of all

lieve, 2. That he made his posterity sinners, by *transferring* to them the *guilt* of his first transgression." Guilt is a personal thing and can no more be transferred than action. "It was unjust in the nature of things that the Supreme Being should *transfer* the *guilt* of Adam's sin to his posterity. Hence we may safely conclude, that the guilt of Adam's first sin was never transferred." "The doctrine of *imputation*, therefore, gives us no ground to suppose, that all mankind sinned in and fell with Adam, in his first transgression; or that the *guilt* of his first sin was, either by him, or by the Deity, transferred to his posterity. Nor can we suppose,† 3. That Adam made men sinners, by

* Calvin teaches, that man had the *supernatural gifts* of faith, the love of God, the love of man, with a principle of progressive holiness and righteousness, which were entirely lost by the fall, and which are wanting in every natural man. He had also the *natural* powers of understanding and will, which were not blotted out, but together with the body were vitiated, so that he is subject to blindness of mind and iniquitous desires. *B. 2. ch. 2. sec. 4, 12, 16, and B. 2. ch. 1. sec. 8, 9, 10, 11.*

† The opinion we form of our own character, say the friends of this modern system, will depend on our idea of sin. Should we discover that we were born, with an original defect in the construction of our minds, and constitution of our animal faculties, we should feel that we were *unfortunate*, or *miserable*, but not *guilty* beings. Should we on the contrary find, that there is no sin, but in moral action, no sin impersonal; that all have been *active*, while *acted upon* by a divine impulse, that all have *become* filthy, and have ruined themselves, we should be without excuse.

CALVIN, AND OTHERS.

The displeasure of God against Adam's sin is displayed in the brute creation; for they having been made for him, were cursed on his account. It is no wonder then that his falling away destroyed all his posterity. "We in the person of the first man are fallen from our first estate." *B. 2. ch. 1. sec. 5 and 1.* "Pelagius arose, whose profane invention was, that Adam sinned only to his own loss, and hurt-ed not his posterity. So through this subtilty Satan went about by hiding the disease to make it incurable. But when it was proved by manifest testimony of scripture, that sin passed from the first man into all his posterity, he brought this cavil, that it passed by imitation,* but not by propagation."

B. 2. ch. 1. sect. 5.

"Surely it is not doubtfully spoken that David confesseth that he was begotten in iniquities, and by his mother conceived in sin. *Ps. li. 7.* He doth not there accuse the sins of his

wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal." *Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 6. sec. 2, to end. The Sum of Saving Knowledge, Head 1. sec. 3.* says, that all Adam's posterity "lost all ability to please God." "The fountain of all our miscarriage, and actual sinning against God, is in the heart, which comprehendeth the mind, will and affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God; and the will and affections being obstinately disobedient unto all God's directions."

Con. C. Scot. p. 451.

"The covenant being made with Adam, as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary gene-

* This doctrine of Pelagius was nearly the same with that maintained by the Hopkinsians. The only difference is, that he said *imitation*, and they say, *divine constitution*: he said, that children born free from taint, imitated the sin of Adam; and they say, that children are not *sinners* until they are *actually transgressors*; but that it is certain from a divine constitution, that the first moral action of a child, and every subsequent one, will be completely sinful, until he is renewed.

HOPKINS, AND OTHERS.

mankind. That is, the sin, and consequent ruin of all the human race, was by this constitution infallibly connected with the first sin of the head and father of the race. By the divine constitution, the appointment of God, if the head and father of mankind sinned, the whole race of men, all his posterity, should sin; and in this sense it should be the sin of the whole."

Syst. Vol. 1. p. 309.

"The disobedience of Adam decided the character of all his natural posterity; and rendered it certain, according to a divine revealed constitution, that they should be born, and rise into existence as moral agents, in disobedience and rebellion: and that the same moral corruption which then took place in his heart, should spread through the whole race of mankind. In this sense the sin of the first man carried in it the sin of all mankind, and contained the seed, and was the foundation of all the moral corruption of the human race; as by this they were all constituted sinners."

Syst. Vol. 1. p. 310.

Adam was sentenced to all the natural evils of this life, and the death of the body, because he had sinned, but the separation of soul from body was no part

conveying to them a morally corrupt nature." "There is no morally corrupt nature, distinct from free, voluntary, sinful exercises. Adam had no such nature, and therefore could convey no such nature to his posterity." "God is the father of our spirits. The soul is not transmitted from father to son, by natural generation." "And if they did not derive their souls

from him, they could not derive from him a morally corrupt nature, if he really possessed such a nature himself." "But if Adam conveyed neither sin, nor guilt, nor moral depravity to his descendants, by his first transgression, how then did that act of disobedience make them sinners? The only proper and direct answer to this question is, that God placed Adam as the public Head of his posterity, and determined to treat them according to his conduct."

"Adam disobeyed the law of his Maker; and according to the constitution under which he was placed, his first and single act of disobedience made all his posterity sinners; that is, it proved the occasion of their coming into the world unholy and sinful," or, "he proved the occasion of God's bringing all his posterity into the world in a state of moral depravity."

CALVIN, AND OTHERS.

father or mother, but the better to set forth the goodness of God towards him, he beginneth the confession of his own wickedness at his very begetting. Forasmuch as it is evident, that that was not peculiar to David alone, it followeth that the common estate of all mankind is noted under his example. All we therefore that descend of unclean seed, are born infected* with the contagion of sin, yea, before that we see the light of this life, we are in the sight of God filthy and spotted. For who can bring a clean thing out of an unclean? Not one."

B. 2. ch. 1. sec. 5.

"Original sin is the perverseness and corruption of our nature, which first maketh us guilty of the wrath of God, and

ration, sinned in him and fell with him in that transgression."

Larger Cat. Q. 22.

"Original sin is conveyed from our parents unto their posterity by natural generation."

Larger Cat. Q. 26.

"We believe that through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind."

Con. R. D. C. Art. 15.

The *Con. of the Waldenses* declares, that "Original sin is

* Mr. Vincent says, in his explanation of the catechism, that the corruption of our nature "is conveyed by natural generation, in the union and conjunction of soul and body; the soul being destitute or void of original righteousness, is infected with this corruption as liquor is tainted, which is put into a tainted vessel." This, according to Hopkinsianism, is an odd conceit, because God creates the soul of every child; because no soul proceeds even instrumentally from earthly parents, and because there is no contact between body and spirit. If the body could affect the soul, it could not pollute it, because there is no sin in blood, akin and bones. With respect to the want of original righteousness, it is no more criminal in man, than in a toad, or spider, or any other animal. He who gives has a right to withhold, and it is not our fault, that God did not give us positive righteousness at the birth, any more, than that he did not bestow on all the mental powers of Paul. In short, it is plain, that no being can be a sinner, until he has sinned. QUARRY. *Is this Calvinism, or Pelagianism?*

HOPKINS, AND OTHERS.

of the punishment originally threatened.

Syst. Vol. 1. p. 275 and 313.

"It is not to be supposed that the offence of Adam is *imputed* to them to their condemnation, while they are considered as in themselves, in their own persons, innocent : or that they are guilty of the sin of their first father, antecedent to their own sinfulness."

Syst. Vol. 1. p. 319.

"This sin which takes place in the posterity of Adam, is not properly distinguished into *original* and *actual* sin, because it is all really actual, and there is, strictly speaking, no other sin but actual sin. As soon as sin exists in a child of Adam, though an infant, it consists in motion, or inclination, of the same nature and kind with sin in adult persons."

Syst. Vol. 1. p. 328.

Children are only born in sin, in this respect : they are born under such a divine constitution, that they *begin to sin, as soon as they begin to act as moral agents* ; and their exercises are produced as Adam's were, by God, yet so as to be free, because *they will what they will*. This is the true doctrine of original sin.

Syst. Vol. 1. p. 325 and 330.

"God constituted the connexion between him and his posterity, to regulate **HIS OWN** conduct, and to accomplish **HIS OWN** designs." "The truth is, there was neither *justice*, nor *injustice*, in God's appointing Adam our public head. It was an act of mere sovereignty."

"It appears from the *leading* sentiments in this discourse, that ADAM WAS THE ONLY PERSON who committed, AND WHO WAS GUILTY OF ORIGINAL SIN."

Eve committed her *first* sin, before Adam sinned, and all men commit their first sin ; but *Adam's first sin*, is called *original sin*, because God constituted it, in his own divine mind, the *originating sin* to all mankind. *Emmons' 13th Sermon.*

Men never act from any original corruption, for God "puts forth a *positive influence* to make them act in every instance of their conduct."

Emmons, p. 245.

Neither the want of original righteousness, nor the mere want of conformity, is criminal in any rational creature.

Emmons, p. 260, 261, et passim.

"The fall has *neither impaired*, nor destroyed any of the powers or faculties of men.

Mass. M. Magazine, p. 369, of Vol. 3.

CALVIN, AND OTHERS.

then also bringeth forth works naturally engendered in us and in us, which the scripture calleth the works of the flesh Gal. v. 19. Therefore these two points are distinctly to be marked, namely, that we being in all parts of our nature defiled and corrupted are already for such corruption only, holden worthily condemned and convicted before God. to whom nothing is acceptable but righteousness, innocency and cleanness. Yea, and very infants themselves bring their own damnation with them from their mother's womb. Who, although they have not brought forth the fruits of their iniquity, yet have the seed thereof enclosed within them. Yea, their whole nature is a certain seed of sin; therefore it cannot but be hateful and abominable to God."

B. 4. ch. 15. sec. 10.

By the fall, man lost all ability to will good: (*B. 2. ch. 2. sec. 1.*) and became corrupt in mind, will, body, and all his powers: so that being free to evil, and having sufficient knowledge to render him inexcusable; he has neither the ability nor disposition to perform a

hereditaire." "All the offspring of Adam is infected with this contagion, which we call original sin, that is, a stain spreading itself by propagation."

Con. Prot. French Churches.

"All men since the fall of our first parents, which are borne by the coupling together of male and female, doe together with their birth bring with them originall sinne."

Con. of Saxony.

"By which transgression, commonly called original sin, was the image of God utterly defaced in man."

Con. C. Scot A.D. 1581.

"All men have sinned in Adam."

Canons R. D. C. Head 1.

Art. 1.

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherçin he was created, and the corruption of his nature, whereby he is utterly indisposed and disabled."

Larger Cat. Q. 25. Con. P. C. U. S. p. 171, 172 and 238.

"Originall sinne is a want of originall justice which ought to be in us."

Con. Saxony.

"Our nature is so corrupt,

HOPKINS, AND OTHERS.

By the fall, mankind have not lost any of their natural powers, or ability to obey : but they are infallibly subject to a *total moral depravity*,* which consists entirely in their own voluntary exercises, and is their own sin : or, by a divine constitution they have only a sinful choice, until they are regenerated, or are made the subjects of the first benevolent choice.†

Syst. Vol. 1. p. 325 to 443.

There is neither corruption of nature, nor blindness of mind, nor defect in any of the powers of the soul, consequent upon the apostacy, aside from the corrupt volitions which constitute the heart.

Syst. Vol. 1. Part 2. ch. 4. and Part 1. ch. 4.

The fall has not so disabled men, but that "they can love God, repent of sin, believe in Christ, and perform every religious duty, as well as they can think, or speak, or walk."

Emmons, p. 246.

"Men have lost none of their ability to obey his commands by the fall." "They are as really able to obey every divine command, as Adam was, when he came out of the forming hand of his Maker."

M. M. Mag. Vol. 3. p. 369.

"Impenitent sinners are as really possessed of strength or capacity to love and serve God as saints. Their power or capacity to obey the divine commands, is as great as to disobey them."

Mass. M. Mag. Vol. 3. p. 415.

* A distinction is observed by Hopkins and others, between *total* and *universal* depravity. *Total moral depravity* is an entire deprivation of the heart or affections; and this the Hopkinsians admit : but *universal depravity* means the defilement of the *understanding, conscience, and all the natural powers* of the soul, as well as of the *cordial* affections ; which they deny.

† It is granted, however, that the natural, intellectual faculties, which are created in us, as perfect as in Adam, are often perverted by the heart : and the rays of light, which would otherwise come directly to our minds from the ORB OF TRUTH, are refracted, by the base medium interposed by the affections. *Syst. vol. 1. p. 341 and 342.*

CALVIN,

AND

OTHERS.

good work, until both are afforded him by the special grace of God.*

B. 2. ch. 1. sec. 8, 9. B. 2. ch. 3. sec. 26. and ch. 3. sec. 6. B. 2. ch. 3. sec. 14. and B. 2. ch. 5. etc. 2.

so weak, and unperfit, that we are never able to fulfil the works of the law in perfection."

Can. C. Scot. A. D. 1581.

"Originall sin proceeding by inheritance possesseth the whole nature, and doth furiously rage therein."

Con. of the Waldenses.

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself or to prepare himself thereunto."

Say. Plat. Con. C. Scot. Con.

P. C. U. S. ch. 9. sec. 3.

"Therefore we may not otherwise expound that which is said, that we are dead in Adam, but thus, that he in sinning did not only purchase mischief and ruin to himself, but also threw down our nature headlong into like destruction. And that not only to the corruption of himself, which pertaineth nothing to us, but because he infected all his seed with the same corruption where-

"In the third petition, (which is *Thy will be done in earth as it is in heaven,*) acknowledging, that by nature we and all men are not only utterly *unable* AND *unwilling* to know and do the will

* The difference in the two systems will be very evident to all, who shall read Dr. Hopkins' summary of his own sentiments on the apostacy. It "is the result of a constitution which is perfectly agreeable to the nature of things; reasonable, wise and good." "The children of Adam are not guilty of his sin, are not punished, and do not suffer for that any farther than they implicitly or expressly approve of his transgression, by sinning as he did." "Their total moral corruption and sinfulness, is as much their own sin, and as criminal in them, as it could be if it were not in consequence of the sin of the first father of the human race; or if Adam had not sinned." "They are under no inability to obey the law of God, which does not consist in their sinfulness and *opposition of heart* to the will of God." *Syst. vol. 1. p. 443.*

HOPKINS, AND OTHERS.

"Therefore when Adam had sinned, by this the character and state of all his posterity were fixed, and they were by virtue of the covenant made with Adam, *constituted or made* (not *born*) sinners like him; and therefore were considered as such, before they had actual existence. It *was made certain*, and known and declared to be so, that all mankind SHOULD sin, as Adam had done, and fully consent to his transgression, and join in the rebellion which he began; and, *by this*, bring upon themselves the guilt of their father's sin, by consenting to it, joining with him in it, and making it their own sin."

Syst. Vol. 1. p. 319, 320.

"If he had transmitted to us a *corrupt nature*, or a *sinful principle*, we might have had some ground to suppose, that we were *obliged* to sin, by the fatal influence of his first transgression. But since that sin neither directly, nor indirectly, ever affected either our natural or moral faculties, it is certain," &c.

Emmons, p. 320.

"Their total depravity is of a moral nature, and entirely distinct from their moral *powers*."

Ibid. p. 331.

"Their intellectual faculties remain uncorrupt. Their perception, reason, conscience, are in their full strength and vigour."

Emmons, p. 343.

"The *moral* corruption of human nature is of great antiquity."

Ibid. p. 300.

"If the natural depravity and powers of mankind were debased and sunk, and become much less, and more feeble, independent of any moral depravity or sinfulness of theirs, this would not be their sin; nor

"Total depravity does not imply that the bodies of men are depraved." "The total depravity of man does not im-

CALVIN,

AND

OTHERS.

into he was fallen. For, otherwise the saying of Paul could not stand true, Eph. i. 3. that all are by nature the sons of wrath, if they were not already accursed in the womb. And it is easily gathered that nature is there meant, not such as it was created by God, but such as it was corrupted in Adam. For it were not convenient that God should be made the author of death. Adam therefore so corrupted himself, that the infection passed from him into all his offspring. And the heavenly Judge himself, Christ, doth also plainly enough pronounce, that all are born evil and corrupted, where he teacheth, that whatsoever is born of the flesh, is flesh, John iii. 6. and that therefore the gate of life is closed against all men, until they be begotten again."

B. 2. ch. 1. sec. 6.

"And Paul there taketh away all doubt: teaching that corruption resteth not in one part alone, but that nothing is pure and clean from the deadly infection thereof. For speaking of corrupted nature, he doth not only condemn the inordinate motions of appetites that

of God, but prone to rebel," &c. "we pray, that God would by his spirit take away from ourselves and others all blindness, *weakness*, indisposedness, and perverseness of heart; and by his grace make us *able and willing* to know, do, and submit to his will in all things."

Larger Cat. Q. 192.

"Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright; all his affections pure; and the whole man was holy; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment; became wicked, rebellious and obdurate in heart and will, and impure in his affections."

Canons R. D. C. Head 3. Art. 1.

"And whereas some affirm that so much integritie of minde was left to man after his fall, that by his natural strength and good works he is *able* to convert and prepare himself to faith and the invoking of God, it is flat-

HOPKINS, AND OTHERS.

could they be answerable or ply that his reason, judgment, blamed for it." or conscience are depraved."

Syst. Vol. 1. p. 334.

Spring's Disquisition. p. 9.

All sin, both original and actual consists entirely in exercises of self-love.

Vol. 1. p. 344 to 352.

"Thus it appears from scripture, and the reason and nature of things, that *the sin* which entered into the world by one man, the father of the human race, and has spread to all his children, [not by generation but by divine communication,] by which they are totally corrupted, and involved in guilt and ruin, consists in self-love. Nothing but that which has the nature of selfishness is sin; and this is in its own nature, and in every degree, a transgression of the law of God, and contrary to true holiness. It is useful and important that we should have this scriptural idea of he-

"Please to remember that your wicked nature is your own in the most personal sense. For, though we are sinners by Adam; *though there is an established connexion* between the sin of Adam and the sin of his posterity; though all the children of men are by nature totally depraved in consequence of Adam's sin; yet *sin is a personal quality*. And as your *hearts and souls* are your own, and not the hearts and souls of other men; as your *thoughts and volitions* are your own, and not the thoughts and volitions of others; so your *sin* and evil nature are your own, and not the sin and evil nature of another." "David in his penitential confession evidently refers to the established connexion between the sin of Adam and his posterity. For, he says, with the note of attention, 'Behold, I was shapen in iniquity and in sin did my mother conceive me.' But he does not confess the sin of Adam, any more than the sin of Seth: nor will any other man who is the subject

CALVIN, AND OTHERS.

appear, but especially labour-ly contrary to the Apostolike
eth to prove that the under- doctrine and the true consent of
standing mind is subject to the Catholike Church."
blindness, and the heart to per-
verseness.*

Con. of Wirtemberge.

B. 2. ch. 1. sec. 9.

"Soundness of the understanding mind and uprightness of heart were then taken away together, and this is the corruption of natural gifts. For though there remain somewhat left of understanding and judgment, together with will, yet can we not say that our understanding is sound and perfect, which is both feeble and drowned in many darknesses. As for the will, the perverseness thereof is more than sufficiently known."

B. 2. ch. 2. sec. 12.

By the fall, man "did so estrange himselfe from God the fountaine of all righteousness and of all good things, that his nature is become altogether defiled, and being blind in spirit, and corrupt in heart, hath utterly lost all that integritie. For although he can somewhat discern between good and evill, yet we affirme that whatsoever light he hath, it straightways becometh darknesse, when the question is of seeking God, so that by his understanding and reason he can never come to God."

Con. France, A. D. 1566.

The *Con. of Auspurg*, in 1530, taught the same doctrine, nearly in the same words.

* The sentiments of the Calvinists and Hopkinsians being different, with respect to the *nature* of the fall and its *consequences*, it is no wonder that they should address sinners in different language. *The former say*, "Sinners, you are infected with *original sin*, as well as guilty of *actual transgression*. You are *weak* as well as *wicked*; having neither the power, nor the disposition to please God. Still you are bound to obey God, because he commands obedience; and it is your *crime* as well as your *misery*, that you are ruined in body, soul and spirit. If God do not make you *alive*, in all your powers, *from the dead*, you must be damned." Thus they speak, that God may, by his word, make the sinner feel his need, and accept of the Saviour. *The latter say*, "Sinners you need not lament *original sin*: repent of your *own sins*; for you are perfectly *able* to repent and keep the whole law. You see, then, how rebellious you are! So much you have sinned, as you have deviated from perfect obedience. Now if God do not *make you willing* to do what you are able, you perish."

HOPKINS, AND OTHERS.

liness and sin, as it will put us of a proper share of conviction. under advantage to know how For sin is a *personal quality*,* far we are sinful ourselves, or and cannot be transferred from

* It is strange, that Dr. SPRING, having severely satirized Dr. Tappan for using one kind of language in his theological writings, and another in his practical addresses, should himself commit the same fault. Every where, in his polemical disquisitions, through 244 pages, he affirms, that *sin is an evil volition*, and that sinfulness can be predicated of *nothing* else : but when he comes to the conclusion of his book, to "A PRACTICAL ADDRESS TO SINNERS," he solemnly declares, that *sin is a personal quality*: or, which is the same, *a quality of a person*. This he not only says, but repeats ; and in addition, reminds sinners, that their *hearts, souls, and thoughts*, as well as their *volitions* are their own, and *therefore*, their *sins* are their own. In his theoretical disquisition he said, that thought was not of a *moral* nature, and that sin was something *entirely moral*, consisting in volition. Very little thought will convince any one, that there is some difference between action, and the *quality* of action ; between volition, and the *quality* of volition ; and more especially, between *volition* and *personal quality*. Since, however, "sin is a quality," why may not the Calvinistic doctrine of *original sin* be true ? Why may not David have had reference to something besides a *divine constitution*, a *mental arrangement of the Godhead*, when he said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me ?"

To this the Hopkinsians reply ; if you will not admit a *figurative* construction of David's words, you must take them *literally*, and say, that there was sin in the *shape* of David's body, while he was in the womb ; and that his *mother's act of conception* was sinful. This will bring you to the necessity, of predicating sin of shapes, mathematical figures, and triangles. You must admit also, that it is a crime to propagate our species. We affirm, that sin belongs alone to *moral action* : that generation, conception, the growth of the fetus, and parturition, are all *physical effects* of physical causes, and therefore partake no more of sin or holiness, than the germination or fructification of a tree. It is, for the same reason, no sin, 1st, To be born : nor, 2dly, To be born, with such corporal and mental faculties as God was pleased to create ; nor, 3dly, To retain these natural powers, Should an infant exist one moment, after birth, or after animal life was commenced, before he had a moral exercise of love or hatred, he would in that moment be as innocent as a lamb. But, by the divine decree, since Adam has sinned, it is certain, that the first moral exercise of every rational being, will be sinful, and every subsequent one, until he is renewed ; which is fitly called the corruption of his *moral nature*. No other nature is capable of moral corruption, or sin ; for you might as well talk of a sinful shrub, of a sinful lamb, or of a sinful viper, as of a sinful mental constitution, or of a sinful animal nature, or of sinful animal passions.

CALVIN, AND OTHERS.

All men by the fall are so No man has the *ability*, since completely *disabled*, that they the apostacy, to do any good are not only dependent upon work, until he is *not only disabled*, special grace for their ability *sed*, but *enabled* by the actual *to will* good, but for their very influence of the Holy Ghost. first beginning to *think* well. *Say. Plat. Con. C. Scot. Con. B. 2. ch. 2. sec. 27. P. C. U. S. ch. 16. sec. 3.*

The Calvinists rejoin: "you deny the doctrine of original sin; and wrongfully call yourselves Calvinists. You charge all sin upon God; and make him, the agent, or the person who commits all iniquity. The scriptures say, that we "are by nature children of wrath." *Nature* you falsely call *moral constitution*. It is better to give heed to the plain language of the scriptures, than to your "philosophy, falsely so called." Our Saviour speaks, *Mat. xv. 19.* of "evil thoughts," as well as evil desires, or volitions. Paul says, "I know that in me, that is, *in my flesh*, dwelleth no good thing." "For when we were in the *flesh*, the *motions of sin* which were by the law, *did work in our members*, to bring forth fruit unto death." *Gen. v. 3.* "Adam begat a son in his own likeness, after his image." *Job xiv. 4.* "Who can bring a clean thing out of an unclean? not one." *Job xv. 14.* "What is man that he should be clean? and he which is born of a woman, that he should be righteous?"

The natural effects of the fall are also described in this manner, "There is no *light* in them." *Isa. viii. 20.* "Having the *understanding darkened*, being alienated from the life of God, through the *ignorance* that is in them, because of the blindness of their heart." *Eph. iv. 8.* "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." *1 Cor. ii. 14.* "Ye were once *darkness*, but now are ye *light* in the Lord." *Eph. v. 8.* "Taking vengeance on them that *know not God*." *2 Thess. i. 8.* "The *flesh* lusteth against the spirit." *Gal. v. 17.* "Let us cleanse ourselves from all *filthiness of the flesh and spirit*, perfecting holiness." *2 Cor. vii. 1.* Because of the original corruption of the whole man, it is written: "glorify God *in your body*, and in your spirit." *1 Cor. vi. 20.* "That she may be *holy both in body*, and in spirit." *1 Cor. vii. 34.* "And the very God of peace sanctify you wholly: and I pray God your whole *spirit*, and *soul*, and *body* be preserved blameless." *1 Thess. v. 23.*

In addition to the doctrine, that men are born with a native depravity, which pervades the whole man, the Calvinists maintain, that all men are, by imputation, guilty in the sight of God, of the first sin of Adam; even in the same sense in which a believer is righteous by the obedience of the second Adam, the Lord from heaven.

That all men *sinned with Adam*, and *fell with him*, in his first transgression, is clearly taught, they think, in *Rom. v. 12.* where the apostle asserts, that, "by one man sin entered into the world, and death by sin; and

HOPKINS, AND OTHERS.

what is sin in us, as well as to one to another, any more than judge of the moral corruption the heart or soul of one man of mankind." can be transferred to another."

Vol. 1. p. 352. Spring's Disquisition, p. 246, 247.

so death passed upon all men, for that all have sinned." In commenting on this passage, the learned Professor Witsius has given the sum of Calvinistic doctrine.

"To illustrate the apostle's meaning, we must observe these things : 1st, It is very clear to any not under the power of prejudice, that when the apostle affirms that all *have sinned*, he speaks of an act of sinning, or of an actual sin ; the very term, to sin, denoting an action. 'Tis one thing to sin, another to be sinful, if I may so speak. 2dly, When he affirms *all* to have sinned ; he under that universality, likewise includes those, who have no actual, proper and personal sin, and who, as he himself says, *have not sinned after the similitude of Adam's transgression* : verse 14. Consequently these are also guilty of *some* actual sin, as appears from their death ; but that not being their own proper, personal sin, must be the sin of Adam, imputed to them by the just judgment of God. 3dly, By these words, *ὅτι ὁ πάντες ἥμαρτον*, for that all have sinned, he gives the reason why he had asserted that by the sin of one man death passed upon all. This, says he, ought not to astonish us, 'for all *have sinned*.' If we must understand this of some personal sin of each, either actual or habitual, the reasoning would not have been just, and worthy of the apostle, but mere trifling. For, his argument would be thus, that by the *one sin of one* all were become guilty of death, because *each* in particular had, besides that one and first sin, his own personal sin : which is inconsequential. 4thly, The scope of the apostle is to illustrate the doctrine of justification he had before treated of. The substance of which consisted in this, that Christ, in virtue of the covenant of grace, accomplished all righteousness for his chosen covenant people, so that the obedience of Christ is placed to their charge, and they, on account thereof, are no less absolved from the guilt and dominion of sin, than if they themselves had done and suffered in their own persons, what Christ did and suffered for them. He declares, that in this respect, Adam was the type of Christ, namely, as answering to him. It is therefore necessary, that the sin of Adam, in virtue of the covenant of works, be so laid to the charge of his posterity, who are comprised with him in the same covenant, that on account of the demerit of his sin, *they are born destitute of original righteousness, and obnoxious to every kind of death*, as much as if they themselves, in their own persons, had done what Adam did. Unless we suppose this to be Paul's doctrine, his words are nothing but mere empty sound."

Economy, B. I. ch. 8. sec. 31.

CHAPTER IX.

OF ATONEMENT AND JUSTIFICATION.

CALVIN, AND OTHERS.

"If we look only upon the law, we can do nothing but be discouraged, be confounded, and despair, forasmuch as by it we are all damned and cursed"

Inst. B. 2. ch. 7. sec. 4.

"All that we have hitherto said of Christ, is to be directed to this mark, that being damned, dead, and lost in ourselves, we may seek for righteousness, deliverance and salvation in him."

Inst. B. 2. ch. 16. sec. 1.

God loved men as his creatures, while he hated them as self-created sinners, and therefore sent his Son, to obey and suffer as a substitute.

Inst. B. 2. ch. 16. sec. 4.

"Now when it is demanded how Christ hath done away our sins, and taken away the strife between us and God, and purchased such righteousness as might make him favourable and well willing towards us; it may be generally answered, that he hath brought it to pass by the whole course of his obedience. Which is proved by the testimonies of Paul; (Rom. v. 19.) As by one man's offence many were made sinners, so by one man's obedience we are made

"It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man; the Prophet, Priest and King; the Head and Saviour of his church; the Heir of all things; and Judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified."

Con. C. Scot. Say. Plat. Con. P. C. U. S. ch. 8. sec. 1.

"We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness upon us."

Con. R. D. C. Art. 20.

Christ voluntarily undertook the office of a Surety, "which, that he might discharge, he was made under the law, and did

CHAPTER IX.

OF ATONEMENT AND JUSTIFICATION.

HOPKINS,

AND

OTHERS.

The divine law requires perfect obedience, under penalty of punishment, proportioned to the demerit of transgression. "Man by transgression has incurred the penalty of this law and fallen under the curse of it." "This curse cannot be taken off, and man released, until it has its effect, and all the evil implied in it be suffered."

Syst. Vol. 1. p. 465.

"The law of God does admit of a *substitute*, both in obeying the precepts, and suffering the penalty of it."

Syst. Vol. 1. p. 492.

"Christ suffered for sin, was made a curse, that is, suffered the curse of the law, the curse of God; and in his sufferings he, in a sense, suffered and felt the displeasure and wrath of God; and the anger of God against sin and the sinner was in a high and eminent degree manifested and expressed in the sufferings and death of Christ."

Ibid. p. 491.

"The law could not be fulfilled by Jesus Christ without his suffering the penalty of it,

"That the moral character of God should be truly delineated in his government, is what is of primary and principal importance; because with this is certainly connected the order, the harmony, and the greatest good of the universe. The character of God being infinitely excellent, and in itself most perfectly harmonious; when it is truly delineated in his government, must of necessity be productive of the greatest good and harmony among his creatures. To manifest the real excellencies of the divine character, therefore, it was that the law was originally given; and for the same end was it established by such awful sanctions. The honour of the law of course is evidently maintained, and the ends of government answered, when that character, with which the supreme ruler invests himself in the various parts of his law, is exhibited and supported in administration. So that whenever God's just and real displeasure against sin, is exhibited in some other way, to

CALVIN, AND OTHERS.

righteous. And in another perfectly fulfil it; endured most place, (Gal. iv. 4.) he extendeth grievous torments immediately the cause of the pardon that delivereth us from the curse of the law, to the whole life of Christ, saying; when the fullness of time was come, God sent his Son, made of a woman, subject to the law, to redeem them that were under the law: and so affirmed that in his very baptism, (Matt. iii. 25.) was fulfilled one part of righteousness, that he obediently did the commandment of his Father. Finally, from the time that he took upon him the form of a servant, he began to pay the ransom to redeem us. But the scripture, to set out the manner of our salvation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ." "And yet, is not the rest of his obedience excluded, which he performed in his life: as Paul comprehendeth it wholly, (Phil. i. 7.) from the beginning to the end, in saying, that he abased himself, taking upon him the form of a servant, and was obedient to his Father to death, even the death of the cross. And truly, even in the same death his willing submission hath the first degree, because the sacrifice, unless it had been willingly offered, had

On the third day he arose from the dead," "ascended into heaven," "maketh intercession; and shall return, to judge men and angels."

"The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

"To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same."

Say. Plat. Con. C. Scot. Con. P. C. U. S. ch. 8. sec. 3, 4, 5, 8. and Larger Cat. Q. 59.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam; are

HOPKINS, AND OTHERS.

and obeying it perfectly. For equal advantage as it would be to give up the penalty, and not in the destruction of the sinner; execute the threatening of the law, when it is transgressed, is atonement is then made for his sins, and a door opened for the exercise of pardoning mercy." *West on Atonement, p. 29.*

"Therefore had the Redeemer undertaken to save man, without regard to the penalty of the law, and suffering it himself, he would have come to make void the law and destroy it, to all intents and purposes. He could not make 'reconciliation for sin, and bring in everlasting righteousness,' which it was predicted he should, without suffering the penalty of the law, the everlasting rule of righteousness."

Syst. Vol. 1. p. 468.

"Sinful men were under the curse of the law; and in order to redeem them, the Redeemer must take their place under the law, and suffer the penalty, bear the curse for them, and in their room."

Syst. Vol. 1. p. 469.

By inflicting the threatened penalty on him, "God has agreeable to the strictest truth, executed the threatening of his law, according to the true intent and meaning of it; and by this has opened a way for reconciliation and peace with man, while his truth and righteous-

"The true reason why God required an atonement for sin, was, that the real disposition of his own infinite mind, toward such an object, might appear; even though he pardoned and saved the sinner. Could the character of God, the disposition of the divine mind both toward holiness and sin, otherwise appear to equal advantage; there is not the least reason to imagine that he would ever have required an atonement."

West on Aton. p. 15.

Should God pardon without an atonement, he would appear to his rational creatures, not to hate sin, to be defective in his regard for the public good, and to violate the spirit of his own law. Hence his government could not be respected.

West on Aton. ch. 2. head 1, 2, 3, 4.

It was necessary that God should express his regard to the penal and preceptive parts of the law, by making an exhibition in actions of his hatred of

CALVIN, AND OTHERS.

nothing profited towards righteousness."

B. 2. ch. 16. sec. 5.

"We should learn that which Isaiah teacheth, (Isa. liii. 9.) that the chastisement of our peace was upon him, and that by his stripes we are healed. For to take away our damnation, every kind of death sufficed not for him to suffer, but to finish our redemption, one special kind of death was to be chosen, wherein both drawing away our damnation to himself, and taking our guiltiness upon himself, he might deliver us from them both." It was necessary that he should be "accounted among the wicked. (Isa. liii. 21.) Why so? Even to take upon him the stead of a sinner, not of a man righteous, or innocent, (Matt. xv. 18.) because he suffered death, not for the cause of innocency, but for sin." "This is our acquittal, that the guiltiness which made us subject to punishment, is removed upon the head of the Son of God. *For this setting of one against the other, we ought principally to hold fast, lest we tremble and be careful all our life long, as though the just vengeance of God did hang*

redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. *Neither are any other redeemed by Christ—but the elect only.*"

Con. P. C. U. S. Say. Plat. and Con. C. Scot. ch. 3. Sec. 6.

"Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God, *to be a reconciliation for the sins of his people*; and in making continual intercession *for them.*"

Larger Cat. Q. 44. Shorter, Q. 25.

"The only Redeemer of God's elect, is the Lord Jesus Christ." *Shorter Cat. Q. 21.*

"Neither is there salvation in any other, but in Christ alone, who is *the Saviour only of his body, the church.*"

Larger Cat. Q. 60.

"Furthermore, by his passion or death, and by all those things which he did and suffered for our sakes, from the time of his coming in the flesh, our Lord reconciled his Father to all the faithful, purged their sinne, spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead he brought againe and

HOPKINS,

AND

OTHERS.

ness are maintained, and gloriously manifested."

Syst. Vol. 1. p. 494.

The work of Christ, as Redeemer, consists in atonement and meritorious obedience. Although his death was an act of obedience, yet these are two distinct things. *Atonement* consists in fulfilling the *penal* part of the law by *suffering*, to provide the way for *pardon* only; while *meritorious obedience* is such conformity to the *preceptive* part of the law as procures *positive righteousness*.

"The *atonement* made by Christ, in his suffering the penalty of the law, has respect only to the threatening of the law, that by suffering what was threatened, and what sin deserves, sinners who believe in him might be delivered from the curse. Thus Christ died *for sin*; was sacrificed or offered *to bear the sins of many*; and he shed his blood *for the remission of sins*, as the scripture asserts. This atonement therefore only delivers from the curse of the law, and procures the remission of their sins who believe in him; but does not procure for them any positive good: it leaves them under the power of sin, and without any title to eternal

vice and love of virtue, as well as in his words.

West on Aton. p. 23, 24, 26, and 27.

"The penalties of the law, we are to remember, *expresses the displeasure of the law-giver in the pain and sufferings of the transgressor.*"

West on Aton. p. 27.

"The honour of the divine law, agreeably to the true spirit and import of it, is fully preserved in the government of God, when his displeasure against sin is made to appear, to equal advantage, as it doth in the execution of the penalties of the law; *in whatever way it be done.*"

West on Aton. p. 28.

The atonement particularly regarded the *penal part* of the law, and was designed to display *God's anger* against transgression. No atonement was needed to display God's love of obedience.

West on A. p. 30, 31, and 32.

"As far as God's *love of righteousness*, and *hatred of iniquity* can be separately viewed and distinguished from each other; the great end of the death of Christ was to *exhibit the latter*, not the *former*." Hence the life of Christ was taken away, by *natural evil*, to display the divine *hatred of moral*

CALVIN,

AND

OTHERS.

over us, which the Son of God
hath taken upon himself."

Inst. B. 2. ch. 16. sec. 5.

restored life and immortalitie.
For he is our righteousness,
life, and resurrection, and to be
short, he is the fulnesse and
perfection, the salvation and
most abundant sufficiencie of
all the faithfull."

Former Con. Helvetia, ch. 11.

The manner of Christ's death upon the cross, which "was accursed, not only, by the opinion of men, but also by the decree of the law of God," was calculated to show, that the curse was removed from us to him, that by being made a sacrifice and expiatory oblation, we might be actually delivered, so that our filth and punishment might 'cease to be imputed to us.' The apostle testifieth, (3. Cor. v. 21) the same thing more plainly, where he teacheth that he who knew no sin, was by his Father made sin for us, that we might be made the righteousness of God in him. For the Son of God being most clean from all fault, did yet put upon him the reproach and shame of our iniquities, and on the other side covered us with his cleanness. It seemeth that he meant the same when he speaketh of sin, that sin was condemned in his flesh. For the Father destroyeth the force of sin, when the curse thereof was removed, and laid upon the

"We believe, that whatsoever is requisite to our salvation is offered and communicated unto us now at length in that one Jesus Christ, as he who being given to save us, is also made unto us wisdom, righteousness, sanctification, and redemption." "We believe that by that onely sacrifice, which Christ Jesus offered on the crosse, we are reconciled to God, that we may be taken for just before him, because we cannot be acceptable to him, nor enjoy the fruit of our adoption, but so farre forth, as he doth forgive us our sins. Therefore we affirm that Jesus Christ is our entire and perfect washing, in whose death we obtain full satisfaction, whereby we are delivered from those sinnes whereof we were guiltie, and from which we could not be acquitted by any other remedie." *French Con.*

"There is no need, that either we should wish for any other meanes, or devise any of our owne braines, whereby we

HOPKINS, AND OTHERS.

life, or any positive favour, or actual fitness or capacity to enjoy positive happiness. This would be but a very partial redemption had the **REDEEMER** done no more than merely to make atonement for sin, by suffering the penalty of the law for sinners, and in their stead. It was therefore necessary that he should obey the precepts of the law for man, and in his stead, that by his perfect and meritorious obedience he might honour the law in the preceptive part of it, and obtain all the positive favour and benefits which man needed."

Syst. Vol. 1. p. 198, 199.

"The obedience of Christ, though most excellent and meritorious, is not an atonement for the sins of men, or really any part of it. It is impossible that any mere obedience, however excellent and meritorious, should make atonement for the least sin. This can be done by nothing but suffering the penalty of the law, the evil with which transgression is threatened."

Syst. Vol. 1. p. 501.

"The *sufferings* of Christ, as such, made *atonement* for sin, as he suffered the penalty of the law, or the curse of it, the evil threatened to transgression, and which is the desert of it, in

evil; and hence, because the blood is the life, (Gen. ix. 4.) atonement is said to be made by the blood of Christ.

West on A. p. 33 and 34.

Christ did actually die, as a *substitute*, in the room and stead of the sinner, as an *exhibition* of God's anger against the sinner, and of God's hatred of sin. "The same disposition of the Deity, which would have appeared in the death of the sinner, was designed to be exhibited in the *death* of Christ."

West on A. ch. 4. p. 54 and 63.

"Christ was a *sacrifice* in his bloody and ignominious death, in a different sense from what he was in his holy and obedient life."

West on Aton. p. 62.

The perfect active obedience of Christ was necessary, that he might not deserve punishment in his own person, for his own sins; that he might be an exhibition of the sufferings of an innocent person, for otherwise, his sufferings would not have been a greater display of divine anger against sin, than the destruction of sinners; and that upon the ground of the manifestation of holy hatred of vice in him, he might make effectual intercession.

West on Aton. ch. 5.

CALVIN,

AND

OTHERS.

flesh of Christ. It is therefore declared by this saying, (Rom. viii. 3.) that Christ was in his death offered up to his Father for a satisfactory sacrifice, that the whole satisfaction for sin being ended in his sacrifice, we might cease to dread the wrath of God. Now it is plain, what that saying of the prophet (Isa. liii. 6.) meaneth, that the iniquities of us all were laid upon him, that is, that he, *intending to wipe away the filthiness of our iniquities*, was himself as it were by way of *interchanged imputation*, covered with them." "We could not certainly believe that Christ was the ransom, redemption, and satisfaction, unless he had been a sacrificed offering. And therefore there is so often mention made of blood, where the scripture showeth the manner of our redemption. Although the blood of Christ, that was shed, served, not only for sacrifice, but also instead of washing, to cleanse away our filthiness."

Inst. B. 2. ch. 16. sec. 6.

"In the death and burial of Christ, there is offered us a double benefit to be enjoyed, that is, *deliverance from death*, to which we were become bound, and *the mortifying of our flesh*." *B. 2. ch. 16. sec. 7.*

might be reconciled unto God besides this *one oblation once offered*, by the which all the faithful, which are sanctified, are consecrated, or perfected for ever. And this is the cause why he was called the Angel Jesus, that is to say, a Saviour, because he shall *save his people* from their sinnes." *Con. of Belgia.*

"Our onely succour, and refuge is to flie to the mercy of our Father by Jesus Christ, and assuredly to persuade our minde s, that he is the *obtainer* of forgiveness for our sinnes: and that by his blood all our spots of sins be washed cleane: that he hath pacified and set at one, all things by the blood of his crosse; that he by the same one onely sacrifice, which he once offered upon the crosse, hath brought to effect, and fulfilled all things."

English Con. A. D. 1562.

"The Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

2. Art. of chh. England.

"God is not only supremely merciful, but also supremely

HOPKINS, AND OTHERS.

the sinner's stead; by which *he opened the way* for sinners being delivered from the curse, and *laid the foundation for reconciliation* between God and the transgressors, by not imputing but pardoning their sins who believe in the Redeemer, and approve of his character and conduct."

Syst. Vol. 1. p. 502.

One who had suffered the punishment due to his own sins could not lawfully be punished any more, but the vicarious atonement is of such a nature, that the sinner might lawfully be punished after the sufferings of his substitute. His pardon therefore, after the atonement is made, is an act of grace.

Syst. Vol. 1. p. 494, 495.

"Infinite wisdom saw it best that *redemption* should not extend to all mankind."

Syst. Vol. 1. p. 363.

The atonement is co-extensive with the effects of the fall.

Syst. Vol. 1. p. 317.

"The Redeemer has made an atonement sufficient to expiate for the sins of the whole

"Whatever therefore, would bring into view the character and law of God as effectually as the perfect obedience or suffering of men, must be considered as the atonement for sin."

Maxcy on Atonement.

"Atonement implies the necessity of suffering, *merely as a medium* through which God's real disposition towards sin should be seen in such a way, that an exercise of pardon should not interfere with the dignity of government, and the authority of law."

Maxcy on Aton.

"One great and *chief* design of the atonement made by the sufferings of Christ, was to impress a thorough conviction of God's displeasure against sin."

Maxcy.

The atonement being viewed as an exhibition of anger, "it is easy to see that it infers no obligation on the justice of God, to pardon and save the sinner."

West on Aton. p. 118.

"If such a degree of displeasure against sinners hath a real existence in the divine mind; no *external evidence* (or *manifestation*,) of its existence can, possibly, render it unjust for God to destroy the sinner. The higher the evidence of this disposition rises, the more must

CALVIN,

AND

OTHERS.

"He was put in the stead of sinners, **ASSURETY** and **PLEDGE**, yea, and as the very guilty person himself, to abide and suffer all the punishments that should have been laid upon them."

Inst. B. 2. ch. 16. sec. 10.

"It was no inconsiderable thing that the Mediator had to do; that is, so to restore us to the favour of God, as to make us, of the children of men, the children of God: of the heirs of hell, the heirs of the kingdom of heaven." In order to this it was necessary for "our reconciliation to God." to set his obedience in the place of our disobedience, and his suffering the penalty of the law, in the place of our damnation.

Inst. B. 2. ch. 12. sec. 2, 3.

"It is truly and properly said that Christ has *deserved* God's favour for us;" so that God cannot consistently with his *justice*, punish for those sins which have been atoned for, or refuse to accept those for whom a vicarious righteousness has been procured.

B. 2. ch. 17. throughout.

just. And his justice requires, (as he hath revealed himself in his word) that our sins committed against his infinite majesty should be punished not only with temporal, but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God. Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, he hath been pleased of his infinite mercy to give his only begotten Son, for our surety, who was made sin, and made a curse for us, and in our stead, that he might make satisfaction to divine justice in our behalf"

Canons R. D. C. Head 2. Art. 1, 2.

"God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification."

Con. P. C. U. S. Con. C. Scot. Say. Plat. ch. 11. sec. 4.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, (seem they never so good,) be justified and made righteous before God: but every man of necessity is constrain-

HOPKINS, AND OTHERS.

world ; and in this sense has tasted death for every man, has taken away the sin of the world, has given himself a ransom for all, and is the propitiation for the sins of the whole world, so that whosoever believeth in him may be saved, and God can now be just, and the justifier of him that believeth in Jesus."

Syst. Vol. 1. p. 527.

By the atonement Christ has opened the door of salvation for every sinner, by " what he has done and suffered he has obtained a righteousness as sufficient for the salvation of one as of another, of all as well as of one, or of any part," but, by his obedience he has obtained the saving influences of the Holy Ghost, and the blessing of a reconciled heart, for those only, who shall in time be actually redeemed.

Syst. Vol. 1 p. 372. and Vol. 2. p. 63. et passim.

" The atonement and righteousness of Christ are sufficient for the justification and salvation of all them who believe, be they ever so many, even all

it appear *grace* in God, to pardon and save the sinner."

West on Aton. p. 119.

" Here the direct end of the atonement is answered ; and such a manifestation made of divine righteousness, as *prepared the way* for a consistent exercise of mercy. Now, God would not appear to give up his law, even though he pardoned the sinner : or, to exhibit a disposition diverse from that which he expressed in the law. But, *merely* from the exhibition which was made of divine wrath in the sufferings of Christ, the pardon, even of one sinner, could, with no certainty be inferred : unless it might be inferred from the highest evidences of the reality of God's displeasure against us, that *therefore* he would, certainly *not punish*, but *pardon* us. Upon atonement being made, the situation and circumstances are such, that the great Governor of the world may consistently bestow, or withhold mercy, just as shall tend most effectually to answer the purposes of divine goodness."

West on Aton. p. 140, 141.

" Christ died not for a select number of men only, but for mankind universally, and without exception or limitation."

See a number in the " The-

CALVIN,

AND

OTHERS.

JUSTIFICATION is an act of God, in which he judicially pronounces the person before his judgment-seat, to be in the view of the law, a just person, against whom justice has no demand, and in favour of whom justice demands acceptance. "So we simply expound justification, to be an acceptance, whereby God receiveth us into favour and accepteth us for righteous, and we say, that the same consisteth in the forgiveness of sins, and an imputation of the righteousness of Christ."

B. 3. ch. 11. sec. 2.

We are justified, in consequence of all which Christ does, either by obedience, suffering, or intercession, to merit justification.

B. 3. ch. 11. sec. 3.

Whatever procured meritoriously, justification, is the reconciliation, or atonement, by Christ.

B. 3. ch. 11. sec. 4. and ch. 16. sec. 5.

"What, I pray you,* hath Christ done for us if we are still

ed to seek for another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification." "Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefor at all." It is of grace, because God "provided the ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son, Jesus Christ, who, besides this ransom, fulfilled the law for us perfectly." "In our justification, there is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law, and so the grace of God

* "What, I pray you," reader, would be the venerable Calvin's indignation, could he now hear one say, "I am a Calvinist; and believe that Christ opened a door of mercy, so that God CAN pardon or punish; and the atonement does not absolutely secure one sinner from damnation?" Would he thank such an one, for assuming his name, the more effectually, without exciting suspicions of heterodoxy, to propagate doctrines which he denounced?

HOPKINS, AND OTHERS.

the human race. Therefore the offer of salvation is made to all, without exception, and promised to all who believe." *ological Magazine," printed, and re-printed by CORNELIUS DAVIS entitled, "Redemption and Atonement not the same."*

Syst. Vol. 2. p. 105.

JUSTIFICATION consists in the pardon of sin, the acquitting of the sinner's person from the condemnation and curse of the law, together with restoration to favour, and the bestowment of a title to eternal life.

Syst. Vol. 2. p. 54.

"Atonement does not imply a purchase of God's mercy; it does not imply satisfaction to justice as a cancellation of debt; nor does it infer any obligation on justice for the liberation of sinners."

Maxcy.

When a sinner is justified, he is *pardoned* on account of the *atonement*, and *accepted* as a just one, on account of the *meritorious obedience* of his substitute.

Syst. Part 2. ch. 4. sec. 7.

"The sufferings of Christ did not satisfy distributive justice, since that respects personal character only; and therefore with respect to distributive justice, salvation is an act of perfect grace."

Maxcy.

In order to be justified, the sinner must first be *morally* united to Christ by a sanctified heart. The sinner must so become *one* with Christ by love

"The death of Christ is to be considered as a great, important and public transaction, respecting God and the whole system of rational beings;" and *public justice* alone is satisfied by the atonement.

Maxcy.

CALVIN, AND OTHERS.

liable to suffer punishment for our sins? For when we say that he bore our sins upon his body on the tree, (1 Pet. ii. 24.) we mean nothing else thereby but that he suffered *all* the pain and punishment *that was due* unto our sins. And the same hath Isaiah more lively declared, when he saith, the chastisement, (or correction) of our peace was upon him. Isa. liii. 5 What is the correction of our peace but the punishment due to sin; and which we should have suffered before we could have been reconciled to God, unless he had stood in our room? Here you see plainly, that Christ suffered the pains due to sin, *to deliver them that are his*, from them."

Inst. B. 3. ch. 4. sec. 30.

Hence, believers are never *punished* because justice demands it; but are corrected with parental kindness. Their afflictions are not vindictive curses, but the blessings of love. It is not God's design to take vengeance on them, but to make them more dutiful children.

B. 3. ch. 4. sec. 31, 32, 33.

Neither our own good works, nor the holy nature of that faith, which is produced in us, is the ground of justification, or the reason why one sinner is

doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification." "So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him, and by him, every true Christian man may be called a fulfilier of the law."

Homilies of the chh. England.

B. 1. sec. 3 part 1.

"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone. Although Christ, by his obedience and death did make a proper, real, and full satisfaction to God's justice in behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and

HOPKINS,

AND

OTHERS.

of him, "that it is *proper* to reckon or impute the righteousness of the Redeemer to the sinner." "The righteousness of the Mediator comes upon men, or is imputed to them for their justification, by their uniting themselves to him, in a cordial approbation of his righteousness, and his holy character."

"Sinners are united to Christ by faith ;" or by such a benevolent disposition as includes all the christian graces.

"Faith so unites the believer to Christ, that *it is fit* and *proper* that he should be considered and treated as so far one with him, as to pardon and justify him for the sake of Christ, out of respect to his sufferings and obedience, by which he has merited such favour for all his ; for all who are thus united to him." "The believer is so united to him that *it is proper* and *fit* that his righteousness should be improved in the sinner's favour."

Faith however is by *no means* the meritorious cause of justification.

"Legal justification is an act in favour of one who is actually just ; but *gospel justification* is an act in favour of a transgressor. This act of justification does not pronounce him to be undeserving of punishment ; but it delivers him from punishment which he actually deserves. It does not declare him to be entitled to divine favour, on account of his own perfect obedience ; but it secures to him that favour to which he is not thus entitled."

Mass. Miss. Mag. Vol. 2. p. 198.

"As perfect obedience was the condition of legal justification, so faith is the condition of gospel justification." "The faith of Christ, or believing in Christ is made to stand in the same place in respect to gospel justification, in which the works of the law stand in a legal justification."

Mass. Miss. Mag. Vol 2. p. 201.

Christ did not so take the place of the sinner that justice could require his sufferings, for "if justice could demand his sufferings, he was treated according to his own personal

CALVIN, AND OTHERS.

accepted, rather than another. While enemies we were given to Christ; he died to procure our pardon and justification, and being before enemies, by the act of imputation we are reconciled to God.

requiring nothing of them for their justification but faith, which also is his gift, their justification, is to them of free grace"

Larger Cat. Q. 70 and 71.

B. 3. ch. 11. sec. 13, 17, 20, 22, 23.

It is a "trifling subtilty" to say, "that our righteousness must stand upon love. We grant indeed with Paul, that no other faith justifieth, but that which effectually worketh *with* charity or love, but faith deriveth not its power of justifying from that effectualness of charity. Yea, it justifieth by no other means, but because it bringeth us into the communicating of the righteousness of Christ."

"Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness."

Larger Cat. Q. 73.

B. 3. ch. 11. sec. 20.

"No man therefore is well founded in Christ; but he who hath a complete righteousness in him: forasmuch as the apostle saith. (1 Cor. i. 30.) not that he was sent to *help us to obtain* righteousness, but that he himself might be our righteousness: namely, (Eph. i. 4.) that we are chosen in him from eternity, before the making of the world, by no deserving of ours, but according to the purpose of the good pleasure of God: (Col. i. 14.) that by his death we have

The same doctrines are taught:

Con. C. Scot. P. C. U. S. and Say. Plat. ch. 11. sec. 1, 2, 3.

The justified are perfectly free in this life, from the revenging wrath of God.

Larger Cat. Q. 77.

HOPKINS, AND OTHERS.

"If faith did not imply a right character, and of consequence taste and disposition, and true his sufferings had no more love to Christ, it would not in merit than the sufferings of the any manner or degree, unite the sinner to Christ so as to transgressor."

Maxcy.

render it fit and proper that his righteousness should be reckoned in his favour, or be any reason why such a believer should be justified, rather than another, who does not believe."

"The nature of the atonement was such, that though it rendered full satisfaction to justice, yet it inferred no obligation on justice for the deliverance of sinners, but left their deliverance an act of pure grace ;" instead of a *legal justification*, by a substitute.

Maxcy.

"Faith does not bring into a justified state, because it is a good work, or out of respect to the moral goodness there is in it ; but because of the natural fitness there is, that he whose heart is united to Christ, as it is by believing, should be recommended to favour, and justified by his worthiness and righteousness, to whom he is thus united, and in whom he trusts."

Syst. Vol. 2. p. 22, 58, 61, 62, 65, 66, and 74.

"Atonement extends to all men, but redemption will apply only to a number from among men. Atonement doth not imply the forgiveness of sin. Atonement is the foundation for redemption, and not redemption itself." Of course the atonement does not imply the justification of any sinner.

Theological Magazine.

It is out of the divine power so to impute guilt or obedience, as to *transfer* either, from Adam to his posterity, or from Christ to his people ; so that Christ's righteousness is never in this sense *imputed*.

Emmons, p. 304, 305.

CALVIN, AND OTHERS.

redemption, and are delivered from destruction: that *in him*, we are adopted by our heavenly Father as children and heirs: that by his blood we are reconciled to the Father: (John x. 28.) that being given to him to keep we are delivered from all danger of perishing and being lost; that being ingrafted in him, we are already after a certain manner partakers of eternal life, being entered into the kingdom of God by hope: and yet more, that having obtained such a partaking of him, though we be fools in ourselves, he is wisdom for us before God: though we be sinners, he is righteousness for us: though we be impure, he is purity for us; though we be weak, unarmed and lying open in danger of Satan, yet ours is the power, which is given him in heaven and earth, whereby he may tread down Satan for us, and break the gates of hell."

B. 3. ch. 16. sec. 5.

"To justify, in the apostle's disputation touching justification, doth signifie to remit sinnes, to absolve from the fault, and the punishment thereof, to receive into favour, to pronounce a man just." This justification is by the atonement in Christ's blood.

Latter Con. Helvetia. Cons. Basil, Bohemia, France, England, Belgia, and Auserge.

"In expounding the word *justified*, it is usually said, to be justified doth signify, of unrighteous to be made righteous—that is, acquitted from the guilt* for the Sonne of God his sake, that is laying hold by faith upon Christ himself, who is our righteousness."

Con. Saxony.

* *Guilt* is a law term, which denotes obligation to suffer the penalty which is annexed to the law that is violated.

J. H. TOOKE.

HOPKINS,

AND

OTHERS.

Men are brought into a justified state by the first act of faith; and this first act, entitled by divine promise and constitution to perseverance in faith, and consequently continuance in a justified state. Because, however, the whole of this justification is conditional, or granted on condition of perseverance in repeated acts of faith, believers ought daily to pray for the forgiveness of their sins.

“Sinners of mankind receive and enjoy the rewards, the happy fruits of the righteousness of Christ;” which “benefits of his righteousness are, of grace, bestowed upon sinners.” “This is the true and only proper import of the imputation of Christ’s righteousness to believers—this is to have his righteousness imputed to them; for them to receive and enjoy the benefits, the happy fruits of it.”

Syst. Vol. 2. p. 79, 80 and 81.

*West on Atonement, p. 109.**

* See Notes A. B. and C. at the end of this chapter.

NOTE A.

A GENERAL VIEW OF THE CONTROVERSY ABOUT THE ATONEMENT.

The advocates for an indefinite atonement conceive, that they have espoused the common opinion of the reformed churches. The Synod of Dort, they say, has decided in their favour; and this ecclesiastical body was formed by messengers from the protestant churches of *Great Britain*, the *Electoral Palatine*, *Hessia*, *Switzerland*, *Witteraw*, the republic and church of *Geneva*, the republic and church of *Bremen*, the republic and church of *Emden*, the *Dutchy of Gelderland* and of *Zutphen*, *South-Holland*, *North-Holland*, *Zealand*, the *Province of Utrecht*, *Friesland*, *Transylvania*, the *State of Groningen* and *Omland*, *Drent*, and *France*. This venerable Synod was convened, A. D. 1618,

and solemnly declared, in their *Canons, Head 2. Art. 3.* that, "the death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world." The Heidelberg Catechism also says, Ques. 37. "What dost thou understand by the words, '*he suffered?*' Answer. That he, all the time that he lived upon earth, but especially at the end of his life, sustained in body and soul, the wrath of God *against* the sins of all mankind: that so by his passion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life." In reply, the Calvinists consent, that many of the confessions speak of the death of Christ, as a sacrifice, in its own nature, of immense value. They admit also, that in suffering the death of the cross for believers, Christ did display God's indignation *against all sin*; for if Christ must die to procure the pardon of *one sin*, great indeed is the divine hatred of *every sin*. This *display* of the divine hatred of all sin, however, was merely *incidental* to the making of atonement, and not the *ultimate* or *chief object* of the atonement. Should it be demanded, "What *truths* are exhibited by the atoning sacrifice?" the Calvinists and Hopkinsians would both answer; "that men are sinners, that God is displeased with all sin; and that should God pardon the sinner, he is not in the least warranted to conclude, that the Holy One is reconciled to transgression, or has abrogated his holy law." These same truths, say the advocates for a definite atonement, are clearly taught in the divine *word*; but does the *written display* of God's glory, in loving mercy, while he loves his law and hates sin, make an atonement? The eternal damnation of the rebel angels is a *display* of the same *truths*; but does the exhibition of the smoke of torment, ascending for ever, prepare the way for any sinner's justification?" "No!" Why not? Should *one creature* be damned, and *all others* saved, it could not be said, that God had made no exhibition of his abhorrence of sin. All which is urged, concerning the *manifestation* of the *real disposition* of the Godhead, *against* transgression, will be admitted; with this exception, that the manifestation of holy indignation constitutes no expiation of guilt. The *nature* of the sacrifice of Christ is such, that God can, for aught a creature can discover, save *one* or *any assignable*

number of sinners, for whom it may have pleased God that his Son *shall be a substitute*. If nothing more is intended by general, or unlimited atonement, than this, there will be no longer any dispute upon the subject. But it is demanded; “for what end was Christ born of a woman, and made under the law, in the form of a servant?” All answer, he was united to humanity, that he might be “made perfect” as a Saviour, who could obey and suffer. “For what end *did* he obey and suffer?”

Answer by the Hopkinsians. He obeyed and suffered that an innocent person, divine in his attributes, might manifest in the clearest manner God’s infinite abhorrence of that infinite evil, sin; so that, after this exhibition, made by the sufferings of the Son of God, whose obedience might have excused him from all natural evil, should God release the sinner from damnation, and freely bestow on him unbought blessedness, no rational being in the universe could think God reconciled to disobedience, or unmindful of the dignity of his law, government and character.

Answer by the Calvinists. Christ obeyed and suffered, that he might fulfil the conditions of the covenant of redemption, and glorify the *justice*, as well as the *mercy* of Jehovah, in procuring such pardon and righteousness for the elect, as should in the view of the unyielding law, avail for their justification. The obedient life and the sufferings of the Son of God, therefore, had this specific object, *the justification of the elect*. To all the elect, and to no other persons did God originally design to extend the atonement. This doctrine is clearly taught in that truly Calvinistic confession, which was last quoted.

“This was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation and language, all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer upon them

faith, which, together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them, free from every spot and blemish, to the enjoyment of glory in his own presence for ever.”

R. D. C. Canons, Head 2. Art. 8.

Another question must be proposed. “In what sense did Christ obey and suffer in the stead and room of the sinner?” The learned and venerable Dr. West answers for one party, that Christ was so substituted for the sinner, “that the same disposition of the Deity, which would have appeared in the death of the sinner,” was “exhibited in the death of Christ,” so that now God can save any, or all sinners, without disgracing his throne.

In opposition to this *substitution* of one *exhibition* for another, speaks an English Divine; who maintains such a *reality* of obedience and suffering, as effectually secures the actual justification of all, for whom the death of Christ was an atonement. “I cannot but think they are in some degree guilty,” of depreciating the merits of Christ, “who will by no means allow that Christ bore the *idem*, the *same* death, the *same* curse that was threatened in the law, as due to sin, and to us for it. What was that part of the sentence of the law, that was gone out against sin, which he did not submit unto?”

Rawlin on Justification, p. 135.

“The law found him in the sinner’s place, and then God spared not his own Son: justice found him charged with the sinner’s guilt, and then it stirred up all its wrath; *awake, O sword, against my Shepherd, against the man that is my fellow: nor did it withdraw its terrors till he could say, it is finished.*”

Rawlin on Jus. p. 98.

“The whole weight of our controversy with the Socinians, upon the doctrine of Christ’s satisfaction hinges here: they will readily grant, that what Christ did in his sufferings and death was for our good; for our benefit and advantage; and that the effects

thereof might some way or other extend to us. But I think we are able to prove with the clearest evidence out of the scriptures, that his obedience and sufferings were not only for our good, but strictly and properly on our behalf, and in our stead: that he died not only as a martyr to bear witness to the truth, and confirm the doctrine which he preached; nor only as an example of that resignation and submission to the will of God, under the heaviest and most unmerited sufferings; nor merely as an exhibition of the wrath of God against sin in general; "but as a sacrifice and substitute, charged with our guilt, and bearing that punishment, which was due to our sins, that so he might make full and proper satisfaction to God for them." *Rawlin on Jus. p. 91.*

Had not Christ been by substitution legally guilty, the infliction of pain upon him had been unjust: but, "he *who knew no sin* in his own person, is said to be *made sin for us*, by the *imputation* of our *sin* to him; that *we* in a parallel way, by the *imputation* of his *righteousness* to us, *might be made the righteousness of God in him.*" *Rawlin, p. 123.*

Hence it is argued, that it would be an act of injustice to Christ, and of despite to his righteousness not to justify every one for whom he died to make atonement: wherefore it is said, (1 John i. 9.) "he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness."

To this representation it is objected by the Hopkinsians, that sinners are released from all obligations to obedience, by "this *idem per idem*, this algebraical equation of an atonement;" that the offers of salvation are unscripturally restricted; and that should all sinners be required to believe, they would many of them be required to believe a lie, and therefore unbelief in all the non-elect can be no sin.

These objections are by the Calvinists thus obviated.

The law is of eternal obligation as a rule of conduct, but believers are not under it as a covenant of works, to be thereby justified or condemned. Christ has atoned for all the sins *which will actually be committed* by the believer, and not for those

which *might be* committed by him, were he not restrained by the fear, law, and providence of God. Hence, it is as proper to exhort a *justified* person to *obey*, as an *elected* person to *make his election sure*, or a *regenerated* person to *persevere* to the end. Would you say to a child of God, "take heed that you do not fall away," and yet refuse to say, "beware that you do not sin, so that there is no more sacrifice for you?"

See Con. C. Scot. Con. P. C. U. S. Say. Plat. chap. 19. sec. 6. and Rawlin on Justification, p. 241.

It may also be remembered that the love of Christ constrains to obedience, and is the strongest bond of moral obligation.

In proposing to sinners the terms of reconciliation, the Calvinists do not require their hearers to believe a falsehood. Sinners are assured, that as Moses lifted up the serpent in the wilderness, so the Son of man was lifted up, *for this purpose*, that whosoever believeth on him might not perish, but have eternal life, *John* iii. 14, 15. They are told, that if they believe, they shall be saved; that ample provision is made for every person who shall at any time possess a contrite heart; and that such as come to Jesus shall in no case, for any crime, be rejected. Are sinners required to believe a lie, when required to believe, that the provision made by the atonement is as ample as the wisdom of God saw necessary, and as the petitions for pardon will ever require? What can a sinner be under the necessity of knowing besides this, that every person, who feels his need of a Saviour, and from the heart says, "God be merciful to me a sinner," shall find complete justification? We conclude then, say the Calvinists, that it is scriptural to declare, that *the atonement by Jesus Christ, comprehends whatever is done or suffered by him, to procure, by merit, the justification of the elect*:

OR,

"It is that which effectually removes the offence of sin, and procures for the sinner reconciliation with God."

Christian's Magazine, Vol. 3. p. 37.

We conclude, say the Hopkinsians, giving their definition that *the atonement is simply an exhibition of justice and mercy in the person of Jesus Christ, in consequence of which, God can pardon any number of sinners, but is bound by no obligation of justice to save any one for whom Christ died.*



NOTE B.

*A DISCOURSE IN FAVOUR OF AN INDEFINITE
ATONEMENT.**



“WHO IS THE SAVIOUR OF ALL MEN; ESPECIALLY OF THOSE
“WHO BELIEVE.” 1 *Timothy iv.* 10.



In attending to these words, our **FIRST** inquiry will respect the import of the expression, *all men* : our **SECOND**, the sense in which Christ is the Saviour of all men : and our **THIRD**, the propriety of calling Jesus the Saviour *especially* of believers.

I. What are we to understand by the words, *all men* ? We grant, that according to the customary use of language, they do not necessarily imply every individual of the human race ; for the word *all* is not unfrequently used in a limited sense. Matt. iii 5. “Then went out to him Jerusalem, and *all* Judea, and *all* the region round about Jordan, and were baptized.” *All*, here,

* It is the design of this discourse to exhibit, briefly, what is said in favour of the last definition in the preceding note. Any person who wishes a more elaborate *display* of the sentiments contained in this performance, may consult “An Essay on the Atonement,” lately published in this city. He who would read something more ingenious and argumentative, but equally erroneous, is referred to a volume entitled “Sermons, Essays, and Extracts, by various authors : selected with special respect to the great doctrine of the Atonement.”

means the greater part of the inhabitants, or a very considerable proportion. In Phil. ii. 21. it is used in the same manner; when Paul says, "*all seek their own, not the things which are Jesus Christ's;*" but manifestly intends neither to implicate himself, nor Timothy, nor the greater part of the Philippian church. In Titus ii. 11. *all* denotes many of almost every nation and description. "For the grace of God that bringeth salvation hath appeared to *all men*." These instances are sufficient to show, that when we would ascertain the meaning of any such common word, we must advert to its connexion with the context. Proceeding by this rule, we shall find, that *all*, in the text, is used in its unlimited sense, for every one of the human race; because all men are comprehended either in the class of believers or unbelievers; and God is expressly said, not only to be the Saviour of *all believers*; but of all *other* men. Consequently "the living God" is the Saviour of every descendant of Adam.

That by all men we are to understand every individual of our race, is evident from many other similar expressions, concerning the universality of redemption.

Heb. ii. 9. "We see Jesus, who was made a little lower than the angels, for the suffering of death,—that he by the grace of God *should taste death for every man*." St. John declares, that Jesus is not only the Saviour of all *believers*, but also of all *unbelievers*, when he says, "He is the propitiation for our sins, *and not for ours only*, but also for the sins of the *whole world*." From 2 Cor. v. ch. 14th and 15th verses, it is evident that Jesus died for every individual who was legally dead by sin. "We thus judge," says Paul, "That if one died for all, then were all dead: and that he died for all." Jesus, therefore, is the Saviour of every individual child of Adam. In writing to Timothy, Paul says, "God our Saviour will have [or commands] all men to be saved — for — Christ Jesus — gave himself a ransom for all."

Peter, in his 2d Epistle, iii. ch. 9th ver says, the Lord is "not willing that any should perish, but that all should come to repentance;" and consequently be saved, through the universal redemption.

Rom. v. 18. "As by the offence of one, the judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men, to justification of life."

In Rom. xiv. 15. and 1 Cor. viii. 11. it is represented, that some are in danger of perishing "for whom Christ died;" and in 2nd Pet. ii. 1. we read of some who deny the Lord who *bought* them, and bring upon themselves swift destruction.*

II. We come now to inquire, in what sense Christ is the Saviour of all men; it is evident that he is not the Saviour of unbelievers in every sense in which he is the Saviour of believers: because then no such distinction as the text contains, would have been found in the Bible. He is the Saviour of the whole world, *by office*. God appointed him to the redemption of every man; and he voluntarily undertook the work. 1 John iv. 14 "*We have seen and do testify*," saith the apostle John, "that the Father sent the Son to be the Saviour of the world." Then said the Son, "sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, lo, I come! In the volume of the book it is written of me, I delight to do thy will." "Him hath God exalted with his right hand to be a Prince and a Saviour."

As the sun is constituted a light in the firmament, for the benefit of all mankind, so is Jesus Christ appointed to be the "Sun of Righteousness," to every man that cometh into the world. He is the true light, which all may behold. Hence he saith, "Look unto me and be ye saved, all the ends of the earth."

* If it shall be proved, that these passages of scripture have been misconstrued, or misapplied; the whole foundation of the discourse will be taken away, and the superstructure must fall. The doctrine of an indefinite atonement must then lie in ruins, or be reared upon other corner stones; for the declaration that Christ is the *Saviour* of the whole world, taken in its broad extent, will not prove that he was an *atoning sacrifice*, for all the sins of all men. He may be in many respects the Saviour of another, who makes no atonement for him. Washington was the political Saviour of his countrymen, but he made no satisfaction for their sins.

(Isa. xlv. 22.) As every man may claim a right to the sun, as ordained for his use, so every child of Adam may claim Jesus as his Saviour and plead before God, saying, "Christ hath died."

The brazen serpent, erected among the Jews, in the wilderness was typical of Christ. It was erected for all the people to look upon, when bitten by the venomous reptile. It was constituted the instrumental Saviour of the whole congregation, as truly as of one man. An individual had only to prove, that he was bitten, in order to prove, that he had a right to the *brazen medium of salvation*.

As a gospel minister is ordained over every family and individual of his society, so Christ, being ordained by God a Redeemer, is the Saviour of all the families and individuals of the earth. God "laid on him the iniquity of us all." He died, a just person, for the unjust of every age, country, and name. He magnified the law of God, and provided a way for God to appear honourable in the remission of any, or all offences.

Jesus himself declares to the unbelieving Jews, "My Father giveth you the true bread from heaven." That this gift of the bread of life, was not confined to the Jews, is evident from numerous passages of the scriptures. Christ was constituted "a light to lighten the Gentiles."

The provision made by Christ for all sinners is compared to a royal feast, made ready, free of expense, to all who are invited. Now, all things are declared to be ready, for *all men*, and *all* are invited. "Compel them to come in, that my house may be filled," saith the master of the gospel feast, in such a manner as to convey the idea of an infinite fulness, of an inexhaustible abundance. There is bread *enough*, AND TO SPARE. More provision is made than can be applied to the use of the elect. All men have the same right to the bread of life, that any individual enjoys, by the bounty of God. Jesus is the gift of God, to this sinful world. God so loved *the world*, as to give his Son to be a Saviour.

That Jesus is by office the Saviour of all men, is evident, from those commands of God, which require the unregenerate to be-

lieve with the heart, that Jesus died to save them, poor and perishing sinners. 1 John v. 10. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."

Moreover, Christ represents his coming into the world to be the aggravation of the guilt and misery of some who finally perish. How can this be? How can it increase the guilt of any one, not to believe in Jesus as his Saviour, if Christ did not give his life a ransom for those who will never enter heaven?

Let a person prove, that he is a descendant of Adam, and is a sinner, and he makes good his claim, through the gracious promises of God, to that Saviour, who gave himself a ransom for all. God gives him leave to say, *my Lord, my God, my Redeemer.*

Our third and last inquiry respects the propriety of calling Jesus the Saviour *especially of believers*. Christ is the Saviour of all men *by office*,* but of those only who believe, *by application*,

* Did Christ undertake the office of meriting pardon, acceptance, and complete salvation for some sinners, or for all sinners, or for no sinner?

"For no sinner. He did not *merit* for any one *justification*. He made such a discovery of the disposition of God, that now God can pardon any or all sinners. This was his office."

He made atonement, then, for no sinner; and this *office of a public show* will little benefit the sinner, who anxiously asks, "how shall a guilty man be made just before God? Where shall I find a righteousness to present to my Judge, by faith, which will satisfy that law, which must have its full demands, or it consigns me to hell?" The Calvinist thinks, that every believer will find in Christ a righteousness, which was designed for him, personally; and which inflexible justice can no more refuse to accept, than were the sinner to present his own perfect, personal obedience before the bar, the righteous Judge could pronounce condemnation. Were the doors of a prison opened, as they might be by a turnkey; what would it profit those persons whose debts were not paid? Justice would still detain them. The divine law must either relinquish what it claims of the sinner, or it must be satisfied by some one, so that the sinner can be released; and can no longer, of right, be held in prison. HE, who cancels all the charges recorded in the volume, to be opened at the judgment, against the rebel, is that rebel's Redeemer.

or *in effect*. Believers own Jesus as their Saviour : they receive him, by faith, as the propitiation for their sins ; and he becomes actually their salvation. A minister ordained over any congregation, is a minister especially of those, who attend upon his administrations, and are benefited by them. *By office* he is the minister of all. Every individual may call upon him, for the instruction he can give, and the ordinances he is empowered to dispense. But he is *in effect* the spiritual servant of such alone as attend upon his ministry.

A physician may have the charge of an hospital. *By office* he is the physician of every individual ; but in effect of those only who ask his advice, obey his prescriptions, and are recovered by his medicines.

One skilful in the navigation of our coast is appointed pilot of our ships. Some accept his services, but others reject them. He is the pilot of all *by office*, but *in effect* of those only, who commit themselves to his care, and are guided into some harbour of safety.

Thus Christ is invested by the Father with the office of Saviour. This he sustains towards the whole guilty world. But they alone are benefited, who attend on his ministry ; apply to him, as the great physician of souls, and commit themselves to his guidance. He actually saves, and therefore is the Saviour, especially, of all who believe his preaching, are healed by his balm of Gilead, are piloted by him into the haven of felicity.

Now, is it a difficult thing for one who entertains these views of universal redemption, and the actual salvation of believers, to answer objections ? Is it impossible to escape from THE DILEMMA* into which our opponents imagine they have brought us ? We reject each of the three propositions, which are considered the only alternatives upon this subject. Christ "underwent the pains of hell," for *neither* "all the sins of all men ;" *nor* "all the sins of some men ;" *nor* "some sins of all men." The idea,

* Christian's Magazine, Vol. 1. p. 74.

that Christ suffered the pains of hell, is not inculcated in the scriptures; nor does reason teach us, that it was necessary for the salvation of sinners, for the pardon of condemned malefactors.

It is enough for us to know, that Jesus Christ suffered and tasted death for every man, so that God can be just when he justifies any assignable number of the ungodly. Jesus prepared the way for God to pardon *one* sin, and by the same suffering, to pardon *all* sin. We cannot suppose, nor shall we believe, until God saith it, that Jesus suffered a certain degree of pain, *to buy off one from hell*; and more pain, to purchase another sinner. Christ offered himself once for all. When he died he ceased from suffering, so that he never made atonement by actually enduring the misery of *hell*, for any man. He suffered, in *this world*, without enduring in any sense the pains of hell, enough to display the divine justice and mercy, in the act of pardoning transgression against the holy law. We affirm, that all which Jesus endured was necessary to the salvation of one sinner, and adequate to the salvation of all sinners.

“ Why then should not the sin of unbelief be pardoned ?”*

It is pardoned, in thousands of instances; when repented of and forsaken.

* When a few such questions are proposed, the advocate for a general and indefinite atonement cannot fail to have recourse to Arminianism for answers. If atonement is made for all, they feel the necessity of saying that the reason why one is saved and another is lost, is to be sought in the difference which men produce in themselves. Hence it has become customary to say, that penitence *renders* a person the proper object of mercy. The Arminians do not hesitate to say, that God will save as many as he can possibly persuade to accept of pardon. It follows therefore, from each of these systems, that the number of the saved depends rather upon human volition, than the divine election.

NOAH WEBSTER, Esq. in his dictionary, defines an *Arminian* to be “one who denies predestination, and holds to free will, and universal redemption.” In its proper place he might have introduced the name *Hopkinsian* before the same definition.

“ But why should not all unbelievers be saved ?”

So long as unbelief continues, it is in its own nature an effectual bar to that holy happiness, in which salvation chiefly consists. Should any one be justified, while an unbeliever, he could not be happy even in heaven. He must repent and be sanctified. This unbelief is the source of all sin, and a combination of every damning ingredient.

“ But since there is ample provision for the salvation of all, why does not God bring them to repentance ?”

He does every thing which his character and our freedom require to be done ; and then, in justice, causes us to reap according to what we have sowed. “ What more could I have done ?” “ Ye will not come unto me that ye might have life ?”



NOTE C.

A CRITIQUE ON THE FOREGOING SERMON.

Such discourses are better calculated to mislead the inconsiderate, than to convince the “noble Bereans.” The text should have been critically examined. *Θεὸς ζῶντις*, *The living God*, is the antecedent to the relative pronoun *who* ; which is an expression, rarely, if ever applied to the second person of the Trinity. It denotes God, the Father. The text therefore, declares, that God extends his preserving, and saving goodness, in a greater or less degree to all men ; but especially to his children. Should this construction be rejected, and should it be admitted that the passage refers to our Lord Jesus Christ, it will not follow, from his being called the *Saviour* of all men, that he actually made *satisfaction for the sins* of all men. If Jesus has procured a space for repentance, and the temporary forbearance of God, for the non-elect, it does not of course follow, that he made an atonement, to satisfy divine justice, and merit accept-

ance, for *every* rebel. Should it be said, however, that Christ made atonement for *all*; the discourse has proved, that *all* may be restricted to a less number, than the whole of the human race. It might be said, Christ is the Saviour, of *all men*, who are elected, by divine appointment, or *office*; and *especially* the Saviour of those of the elect who do now actually believe, and enjoy the purchased blessings of the atonement.

The same kind of ignorance or negligence has perverted many other passages. In Hebrews ii. 9, and 10. the apostle is speaking of the *sons of God*; and declares, that in bringing them to glory, it became the Captain of their salvation to be made perfect, in the character of a Saviour, by taking upon him a body capable of suffering; so that he could *taste of death*, or *die*, ὁ περ πάντων. The original contains nothing answerable to *man*; and the elliptical expression should undoubtedly be supplied by *ὁ υἱός*, *son*. Christ was made, for a *little while*, lower than the angels, that he might *die for every son*, about to be brought into glory.

The holy scriptures contain nothing more favourable to the doctrine of a general atonement, than the declaration of John, that Christ "is a propitiation for our sins; and *not for ours only*, but also for the sins of the whole world." 1 John ii. 2. In these words, the apostle addressed himself to those believers, for whom his epistle was immediately designed, and to whom it was directed, saying, "my little children, sin not: but if any man should be tempted and sin, let him remember, to prevent him from sinking in despair, that we have an Advocate with the Father, who is the propitiation for the sins of every one, who now believes; yea, even for the sins of the whole world, which shall at any future time believe on his name." *World* is often restricted in this manner; and Christ has a spiritual world, in opposition to that which lieth in wickedness.

If, however, as some suppose, John addressed Jewish Christians; by the whole world, he might have intended believers of all nations; or of the Gentiles; for the inhabitants of the *Roman Empire*, and the uncircumcised, generally were denominated "the whole world." Luke ii. 1. Upon these principles

may be explained the 1 John iv. 14. and all similar passages, which speak of God's loving the world, and of Christ's being the Saviour of the world. If these explanations are unsatisfactory, the advocates of a definite atonement have no objection to granting, again and again, that Christ is so far the Saviour of all men, that all the privileges which the elect and the reprobate enjoy in this life are derived to them, through the Saviour: while they firmly deny that *the pardon of sin is purchased* for any one, who will not be finally pardoned. In the 2 Cor. v. 14, 15. Paul is speaking of those, who are *constrained* by the love of Christ; and declares, that he died for all such persons, who were dead. But if he is speaking of all mankind, Christ may have died for all, while his death was constituted an atonement for the elect alone. One good man may die for another, so that the survivor may derive advantage from the death, while it makes no reconciliation between God and the sinner.

It was taken for granted, that atonement was made for all mankind, because God commands all men to be saved, and is unwilling that any should perish. 1 Tim ii. 4. and 2 Pet. iii. 9. The application of these passages will avail as much against the doctrine of a *particular election*, which is not denied, as against a *particular atonement*. If God may consistently command men, not elected, to repent, he may men, for whose sins no price of redemption has been paid; and if he is "not willing" that the *reprobate* should perish, he has the same disposition, and is "not willing," in the same sense, that the *unredeemed* should perish.

If the persons said to be in danger of perishing, "for whom Christ died," (Rom. xiv. 15. and 1 Cor. viii. 11.) were *elected*, the same reasoning will hold good. If they were not elected, Christ did not by *substitution* die for them, so as to make atonement for their sins; and all such persons not only are *in danger* of being lost, but *actually will go* to perdition.

The only remaining passage of scripture, which was quoted in the discourse, and which deserves particular notice in this discussion, is the 2 Pet. ii. 1. "Even denying the Lord who bought them."

The word *αγορασταια*, rendered *bought*, is never used as synonymous with *καταλλαγή*, atonement, or *ἰλασμεῖς*, propitiation; but is derived from a word which signifies simply to *procure* to one's self. The persons said to be bought were *αγορασταια*, *procured* as any thing is obtained, either by exchange or purchase, *at a market place*. Should you procure to yourself an ox at the market, you might pay a price for him; but it would not be a *price of redemption*. Should you procure a fatling for your guests, you would not say, that you had made atonement, or reconciliation, or a propitiation for it, to the man of the stall. Neither may you say, that atonement was made for these persons, who were bought, and denied their Master.

Δεσποτῆς, "*the Lord*, who bought them," and who was denied by them, is in Luke ii. 29 Acts iv. 24. and 2 Tim. ii. 21. used to denote the Father, in distinction from Jesus, the God-man-mediator, and there is no reason to suppose, that in this passage it means Christ.

The false teachers, who brought in damnable heresies, are said to have denied the Lord, who procured them to himself, or set them apart, as his teachers. In this sense, many, who are bought of the Lord, being put into the ministry of reconciliation, deny the Lord Jesus, whom they should preach, and the true doctrine of the atonement, which is the foundation of the gospel system.

For a more full elucidation of these important passages of scripture, the reader is referred to the writings of Dr. OWEN; and to an essay (in six numbers, on the doctrine of the atonement,) written by one of the most learned divines, and acute metaphysicians of our country; which is contained in the 3d volume of the Christian's Magazine.

When a writer pretends to find no difficulty in escaping from the dilemma exhibited in the Christian's Magazine, he is to be suspected of prevarication or ignorance. Christ, says the sermon, *suffered the pains of hell*, for no sinner.

If he did not actually endure the wrath of God, in his holy soul, it is difficult to account for his agony in the garden, and for

his exclamation on the cross. Some pretend that all this agony arose from his peculiar discoveries of the evil nature of sin, and from his unusual apprehension of God's hatred of it; but not from any actual torments which he himself experienced.

All the Calvinists believe, that Christ was so "made a curse for us," as to suffer, at some time before his ascension, the pains of hell. Some of them think these torments commenced in the garden and continued until he "gave up the ghost." Others of them believe, with Calvin, that the expiatory sufferings, in the soul, were not completed until the resurrection. If either of these opinions can be proved to be scriptural, the sermonizer must discover some new way of extricating himself from the dilemma.

When the expiring Jesus said, "it is finished," it is by no means *certain* that all his sufferings were ended. In his prayer, before his apprehension, he said, "I have *finished* the work which thou gavest me to do," (John xvii. 4.) when it remained for him, afterwards, to heal the wound caused by Peter, to answer for himself before the tribunal of Pilate and the sanhedrim, to bear his own cross, to endure reproach, to suffer on Calvary, and arise from the dead, for our justification. The expression, "it is finished," no more proves that the *sufferings* of Christ were terminated, than his prayer proves that all his mediatorial *works* were accomplished.

The Saviour was intent upon perfect obedience to the whole will of God. To his disciples he said, "This that is written must yet be accomplished in me." It is said in the 28th verse of the 19th of John, that "Jesus knowing that all things *ἤδη τετέλεσται*, had hitherto been accomplished, that the scripture might be completely fulfilled, said, I thirst." In consequence of this, a soldier put a sponge of vinegar to his mouth, and Jesus tasted it; so that the prophecy in the 69th Psalm, verse 21. "In my thirst they gave me vinegar to drink," was accomplished. Nothing besides this, remained to be done before his death, that all the things written concerning him might have their fulfilment. So soon as he had tasted, he said, concerning this prediction, *Τετέλεσται* it is accomplished," or brought to its end. Then,

having power to lay down his life, he bowed his head, and voluntarily died.

I know of no other passage which apparently *contradicts* Calvin's doctrine, that Christ suffered the pains of hell in his human soul not only before death, but while his body was in the grave. There is no impossibility in a soul's suffering, when separated from the body: and there is nothing more incredible in the doctrine, that Christ suffered the pains of hell after death, than that he endured them on the cross. From what Christ said to Mary, it is argued by some, that the God-man-mediator did not cease from suffering while in the world of departed spirits. He does not represent himself to have entered into his glory, which he had with the Father before his humiliation. "Οὐκ ἔτι ἀνέβη, *I have not yet ascended.*" John xx. 17. It is demanded, "how then could Christ say to the penitent thief, 'to-day shalt thou be with me in paradise?' Upon a former occasion, Jesus Christ spake of himself as the Son of man, "who is in heaven." When he spake to the thief he was in paradise, in one sense: and gave the penitent an assurance that he should be, in the course of that day, received to the same celestial world. *To-day you shall be admitted to heaven.* Yet he who was by his divine ubiquity in heaven, not having returned to a state of happiness, might bear the iniquities of his people, being made sin for them, while in the immediate presence of the Eternal Father.

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Psalm xvi. 10. Peter quotes this passage, (Acts ii. 27.) and applies it to Christ. If Christ in no sense endured the pains of hell, it is demanded by some, who agree with Calvin, why does he exult in the promise, that he shall not be *left* in hell, nor suffered to see corruption? It is granted, that the Hebrew word שָׁמַיִם, used in the Psalm, and the Greek αἴθρᾳ, used in the Acts, frequently denote the state of the dead, or the world of departed spirits, "without regard to the goodness or badness of the persons, their happiness or misery."* The phraseology of these passages, therefore, does not *exclude* the doctrine, that Christ suffered after death. In one place at

* Campbell on the Gospels.

least, (Psalm ix. 17.) שׂאֵל, *hell* certainly denotes a state of punishment beyond the grave. "The wicked shall be turned into *hell*." Were we to exclude the idea of suffering from this state of departed spirits, from this שׂאֵל, or שְׁאֵל, or *hell*, we should make this awful denunciation apply equally to the righteous and the wicked; for all men must be turned into the grave; and the world of departed spirits; where all are either happy or miserable. If happy, they are said to be in heaven: if miserable, in *hell*.

All the ancient Protestant Confessions say, without any qualification, "he descended into *hell*." The Con. C. Scot. and the Con. P. C. U. S. add to the Creed this marginal explanation; "he continued in the state of the dead, and under the power of death, until the third day." This, however, does not *contradict* the opinion that Christ suffered while in the state of the dead; for both these confessions say, chapter VIII. section IV. that he "underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring *most grievous torments* immediately from God in his soul." According to all the confessions, Christ suffered the pains of *hell* at some time, and for a certain season.

That he suffered for sin, in his holy soul, after death, I will neither affirm nor deny, but present the reader with some of the Great Reformer's observations, which may tend to excite inquiry, and elicit the truth.

"It is not meet to pass over his descending to *hell*, wherein is no small importance to the effect of redemption." "In treating of the sum of our doctrine, it is necessary that it have a place allowed it, as a thing that containeth a very profitable mystery of a very important matter, which ought not to be despised." "Now, if any will not for precise curiosity admit it into the Creed, yet it shall straightway be made to appear plainly, that it is of so great importance to the sum of our redemption, that if it be left out, there is lost a great part of the fruit of the death of Christ." *Inst. B. 2. ch. 16. sec. 8.* Upon that part of the Creed, in which it is said, he "was crucified, dead and buried; *he descended into hell*," Calvin observes, "there are

again some who think, that there is no new thing spoken in this article, but that in other words the same thing is repeated which was spoken before of his burial: forasmuch as the word *infernum*, hell, is in the scripture oftentimes used for the grave. I grant that to be true which they allege of the signification of the word, that hell is oftentimes taken for the grave; but there are against their opinion two reasons, by which I am easily persuaded to dissent from them. For what an idleness were it, when a thing not hard to understand, hath once been set out in plain and easy words, afterwards with darker implication of words, rather to point towards it than to declare it. For when two manners of speaking that express one thing be joined together, it behoveth that the latter be an exposition of the former. But what an expression were this, if a man should say thus: whereas it is said that Christ was *buried*, thereby is meant that he went down to hell? Again, it is not likely that such a superfluous, vain repetition could have crept into this abridgement, wherein the chief points of our faith are summarily noted in as few words as was possible. And I doubt not that so many as shall have somewhat diligently weighed the matter itself will easily agree with me."

Inst. B. 2. ch. 16. sec. 8.

"But concerning Christ's going down to hell, beside the consideration of the Creed, we must seek for a more certain exposition, and we assuredly have such a one out of the word of God, as is not only holy and godly, but also full of singular comfort. Christ's death had been to no effect, if he had suffered only a corporal death; but it behoved also that he should feel the rigour of God's vengeance: that he might both appease his wrath and satisfy his just judgment. For which cause also it behoved that he should as it were hand to hand wrestle with the armies of hell, and the horror of eternal death. We have even now alleged out of the prophet, (Isa. liii. 5.) that the chastisement of our peace was laid upon him: that he was stricken of his Father for our sins, and bruised for our infirmities. Whereby is meant that he was put in the stead of sinners, as surety and pledge, yea, and as the very guilty person himself, to abide and suffer all the punishments that should have been laid upon them: this one thing excepted, that he could not be holden still of the sorrows of death. Therefore it is no wonder if it be said, (Acts ii. 24.) that he went down

to hell, since he suffered that death wherewith God in his wrath striketh evil doers.* And their exception is very fond, yea, and to be scorned, who say, that by this exposition the order is perverted, because it were an absurdity to set that after his burial which went before it. For after the setting forth of those things that Christ suffered in the sight of men, in very good order followeth that invisible and incomprehensible judgment which he suffered in the sight of God: that we should know that not only the body of Christ was given to be the price of our redemption; but that there was another greater and more excellent price paid in this, that in his soul he suffered the terrible torments of a damned and forsaken man."

"According to this meaning doth Peter say, (Acts ii. 24.) that Christ rose again, having loosed the sorrows of death, of which it was impossible that he should be holden, or overcome.

* The words to which Calvin here refers are these: "whom God hath raised up, having loosed the pains of death." The common reading is *εὐς ἀφίνας τοῦ θανάτου*, but many copies read *ἀδεν*. It is worthy of inquiry in what sense the *pains*, or *torments* of death or hell were loosed at the resurrection.

I have introduced what Calvin says upon this subject; because candour requires, that when exposing the aberrations of the Hopkinsians, I should not conceal the departure of the Calvinists themselves from their founder. I know of no other doctrine of original Calvinism, besides this of the descent into hell, which is not cheerfully subscribed by the Calvinists of the present age.

It is to be remembered, however, that Calvin's works were never adopted for the standard of any of the Calvinistic churches. They formed confessions of faith for their own use; and because these standards generally agree with the doctrines of the most distinguished of the Reformers, they are called Calvinistic.

To oppose this single opinion, or to support it, will not constitute a Calvinist; unless we should proceed upon the principles of a late "OLD FASHIONED CHURCHMAN," and call a few coarse daubings, performed by a pudding stick, instead of a pencil, "A FULL LENGTH PORTRAIT OF CALVINISM." See a highly instructive, and delicately sarcastic review of this work, commenced in No. 4, of the 4th Vol. *Christian's Magazine*.

He doth not name it simply death : but he expresseth that the Son of God was wrapped in the sorrows of death, which proceeded from the wrath and curse of God, which is the original of death. For how small a matter had it been, carelessly as it were, in sport to come forth to suffer death ? But this was a true proof of his infinite mercy, not to shun that death which he so sore trembled at. And without doubt the same is the apostle's meaning to teach, in the epistle to the Hebrews, where he writeth : that Christ was heard of his own fear. Some translate it reverence or pity, but how unfitly, both the matter itself, and the very manner of speaking proveth. Christ therefore, praying with tears and mighty cries, is heard of his own fear : not to be free from death, but not to be swallowed up of death as a sinner ; because in that place he had put our person upon him."

"This is our meaning : that he suffered the grievousness of God's rigour, for that he being stricken and tormented with the hand of God, did feel all the tokens of God when he is angry and punisheth. Whereupon Hilary argueth thus, that by this going down we have obtained this, that death is slain. And in other places he agreeth with our judgment, as where he saith : the cross, death, and hell are our life. Again, the Son of God is in the hell, but man is carried up to heaven. But why do I allege the testimony of a private man, when the apostle affirmeth the same, mentioning this for a fruit of his victory, that they were delivered which were by fear of death all their life long subject to bondage ?" "So by fighting hand in hand with the power of the devil, with the horror of death, with the pains of hell, it came to pass, that he both had the victory of them, and triumphed over them, that we now in death should no more fear those things, which our Prince hath swallowed up."

Inst. B. 2. ch. 16. sec. 10 and 11.

"They have recourse to another cavil, that though Christ feared death, yet he feared not the curse and wrath of God from which he knew himself to be safe. But let the godly readers weigh how honourable this is for Christ, that he was more tender and more fearful than the most part of the very dregs of men. Thieves and other evil doers do obstinately hasten to death ; many do with haughty courage despise it : some others

do mildly suffer it. But what constancy or stout courage were it for the Son of God to be astonished, and in a manner struck dead with the fear of it? For even that which among the common sort might be accounted miraculous, is reported of him, that for vehemency of grief, even drops of blood did fall from his face. Neither did he this to make a show to the eyes of others, but when in a secret corner, whither he was gone out of company, he groaned unto his Father. And this puts it out of all doubt, that it was needful that he should have angels to come down from heaven to relieve him with an unwonted manner of comforting. How shameful a tenderness, as I said, should this have been, to be so far tormented for fear of common death, as to melt in bloody sweat, and not to be able to be comforted, but by sight of angels? What? doth not that prayer thrice repeated, (Matt. xxvi. 29.) 'Father, if it be possible, let this cup depart from me,' proceeding from an incredible bitterness of heart, shew that Christ had a more cruel and harder battle than with common death."

"This is our wisdom, well to understand how dear our salvation did cost the Son of God. Now if a man should ask me if Christ went down to hell, when he prayed to escape that death; I answer, that then was the beginning of it: whereby may be gathered, how grievous and terrible torments he suffered when he knew himself to stand to be arraigned for our cause before the judgment-seat of God." *Inst. B. 2 ch. 16. sec. 12.*

The doctrine that Christ *locally* descended to the souls of the fathers, confined in some subterraneous region, called Limbus, or purgatory, is explicitly condemned, by Calvin.

Inst. B. 2. ch. 16. sec. 12.

The answer to the 44th question of the Heidelberg Catechism says that these words, "he descended into hell," were added, "that in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell."

Witsius says, "although the article of Christ's descent to hell is found, in so many words, neither in the holy scriptures, nor in the most ancient Creeds; yet in some sense, it is religiously believed and asserted by us."

Witsii Exercitationes sacre in Symbolum, Exerc. 18. cap. 8.

"When, therefore, we profess to believe that Christ descended to hell; we think that article has reference partly to his *body*, and partly to his *soul*." *Ibid. cap. 9* "So far as it respects the body, it denotes his burial, or the retention of his body in the sepulchre, and in the state of death." *Cap. 10.* "But we have also signified that it can be applied to the soul: not however because it is written in Psalm xvi. 10th, 'thou wilt not leave my soul in hell:' for it is not necessary to understand that passage as referring to that part of man which we call *soul* or *mind*. The Hebrew word נֶפֶשׁ, which the Psalmist uses, sometimes signifies the animal, or the irrational, Gen. i. 20, 21. or the rational part." "What therefore prevents, that if we do not, with the venerable Beza, in his first edition of the New Testament, translate it, we at least expound it, 'non derelinques cadaver meum in sepulchro.' For that by נֶפֶשׁ is sometimes denoted the *mortal body*, and by שְׁחָזָל the *sepulchre*, I think is abundantly supported by what has been already said. Nevertheless, we profess to believe, that the soul also descended to hell: not however in that sense, in which it pleases the Romanists, after some of the ancients, to teach, as if the soul of Christ, after separated from the body by death, truly, properly and locally had visited certain subterraneous places; whether of *Tartarus*, that he might show to those whom eternal punishments detain, and even to the Devil himself, the potency of his reign and the triumph regained from transgression; or of I know not what *Limbus*, which is said to be situated on the margin of *Tartarus*, that he might announce to the spirits of the fathers, salvation procured by himself, and bring them back thence with him, to be borne to heaven." *Cap. 13 et 14.* This *descent*, says the same learned writer, *into hell*, is a *figurative* description of the pains of soul, which Christ endured before death. See the whole of *Exercitatio XVIII.*

CHAPTER X.

OF EFFECTUAL CALLING.*

CALVIN, AND OTHERS.

There are two kinds of *calling*. The first is an universal calling, by "the outward preaching of the word," which renders even reprobates inexcusable. The second is a special calling, given to the elect, which is a manifestation of their election, which consists in "the inward enlightening of his Spirit," by which "he maketh the word preached to be settled in their hearts."

Inst. B. 3. ch. 24. sec. 1 and 8.

"That general calling is common to the wicked; but this special calling bringeth with it the spirit of regeneration, which is the earnest and seal of the inheritance to come,

"Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto,) he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein."

"All the elect, and they only are effectually called; although others may be, and often are,

* The expression, "effectual *calling*," has become almost obsolete, in the vocabulary of *modern* theology. The reason is obvious. The idea which was formerly expressed by it, is deemed Arminian heresy. Since men are not affected by the fall, in any thing but the *will*, and since that will is only to be changed by the creation of a new and holy volition, there can be no propriety in speaking of this *creation*, as of a *calling*, *inviting*, and effectually *persuading* the sinner. Dr. Hopkins' System contains one chapter "on regeneration," and another on "divine illumination;" in both of which, he attempts to prove, that the scriptural "enlightening of the mind," consists in the bestowment of "a *HEART to know God*."

CHAPTER X.

OF EFFECTUAL CALLING.

HOPKINS,

AND

OTHERS.

Regeneration is an act of God, in which, by his almighty energy he produces "the exercise of a new heart." In this act, of which God is the agent, man is *passive*; and is "the subject on which, or in which, the effect is wrought." The effect wrought, is a holy volition, and in exercising this, which is *conversion*, or turning about from sin to God, man is *active*. The effect of regeneration may be called, in general, *love*, or universal, disinterested benevolence.

Hop. Syst. Part 2. ch. 4. sec. 2, 3.

"The subject of this operation, in which this change and effect is wrought, is the *will of the heart*; that is, the moral and not the natural powers and faculties of the soul. As moral depravity is wholly in the will or heart, the source and seat of all moral actions, the divine operation directly respects the heart; and consists in changing and renewing that. The understanding or intellect, considered as distinct from the will,

Effectual calling consists in God's creating in the heart of the sinner, by his own immediate energy, a willingness to be saved.

Emmons, p. 368. and Williams' 4th Sermon.

"It appears, from what has been said, that men need no supernatural divine assistance, in order to make them *able* to obey all the commands of God. If men needed any supernatural, divine assistance, in order to make them *able* to obey any of the divine commands, they would be unable to obey those commands so long as that necessary assistance was withholden: which would be the same as for God to require more of them than they are able to do. But this he never does. Men, therefore, need no supernatural, divine assistance, in order to make them able to obey all the commands of God. So long as they are upheld in being, they are able, without any aid or assistance whatever, to do all that God requires."

Mass. Miss. Mag. Vol. 3. p. 367.

CALVIN, AND OTHERS.

wherewith our hearts are sealed up against the day of the Lord."

B. 3. ch. 24. sec. 8.

"We are called to the knowledge of God; not such as, contented with vain speculation, doth but fly about in the brain, but such as shall be sound and fruitful, if it be rightly conceived, and take root in our hearts."

B. 1. ch. 5. sec. 8.

"The letter thereof is dead, and the law of the Lord killeth the readers of it, when it is separated from the grace of Christ, and not touching the heart, only soundeth in the ears. But if it be effectually printed in our hearts by the Holy Ghost, if it present Christ unto us; then it is the *word of life*, converting souls, giving wisdom to little ones, making hearts cheerful, and giving light to the eyes. (Ps. xix.) The apostle calleth his preaching the ministry of the Holy Ghost, (2 Cor. iii. 8.) meaning that the Holy Ghost doth so stick fast in his truth, which he hath expressed in the scriptures, that then only he putteth forth and displayeth his force, when the scripture hath her due reverence and dignity."

Inst. B. 1. ch. 6. sec. 4. and ch. 9. sec. 3.

outwardly called by the ministry of the word, and have some common operations of the Spirit; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ."

Larger Cat. Q. 67. 68 Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 10. sec. 1, 2, 4.

"But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed and softens the hardened heart, and circumscribes that which was uncircumscribed, infuses new qualities into the will, which though heretofore dead, he quickens; from being evil, disobedient and refractory: he renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree it may bring forth the fruits of good actions."

Con. R. D. C. Head 3. and art. 11. of the Canons.

HOPKINS, AND OTHERS.

Is a natural faculty, and is not capable of moral depravity."

Syst Vol 1. p. 532.

"This point is particularly observed and stated, to expose and rectify a mistake which has been too often made, representing regeneration as consisting chiefly, if not wholly, in renewing the understanding, as distinguished from the will, and letting light into that, antecedent to any change of the heart, and in order to it; and by which light in the understanding, the will is inclined and turned from sin to holiness. This is turning this matter upside down."*

"It is indeed impossible to give true moral light and understanding to the depraved mind of man, by any operation whatsoever, on the intellect, antecedent to the renovation of the will; for the darkness is in the latter, and con-

God does not effectually call by enlightening the understanding; for unrenewed sinners see the true character of God; and the more they are enlightened in the knowledge of this, the more they hate every thing good.

Emmons' 15th Ser. and Williams, p. 82. et passim.

"Nor is there any supernatural assistance given them in regeneration; for they do not need that. All God does in regenerating sinners, by the almighty power of his Holy Spirit, is to make them willing to do, what they were really able to do before. Sinners are as really able to repent and believe, and do every other duty before they are born again, as after they are born again."

Mass. Miss. Mag. Vol. 3. p. 368. and Emmons, p. 267.

* The poets have represented their LOVE to be blind. This fiction has become a part of the new divinity. Love is the effect to be produced, and then the understanding is to be enlightened. This love regards an object, which is not presented to the mind; or which it does not see. It is to be produced without any illumination of the understanding. The Hopkinsian LOVE, therefore, is also blind. But in opposition to this doctrine of a poetical feeling about the heart, which is not excited by the view of any thing, the Calvinists believe, that before a sinner can have any affection of love for any spiritual object, that object must first be presented to the eye of his understanding, in such a manner that it shall appear lovely. Before there can be any rational affection for Christ, he must be exhibited, as the chief among ten thousand. Faith must look on Jesus before it is possible for her to feel that he is altogether lovely.

CALVIN, AND OTHERS.

"So at length it cometh to pass, that *man made afraid* with the feeling of eternal death, which he seeth to hang over him by the deservings of his own righteousness, turneth himself to the only mercy of God, as to the only haven of salvation: that feeling that it is not in his power to pay that he oweth unto the law, despairing in himself, he may take breath again and begin to craye and look for help."

Inst. B. 3. ch. 7. sec. 3.

"For when a man is once brought into knowledge of sin, then he truly beginneth to hate and abhor sin; then he heartily disliketh himself, confesseth himself to be miserable and lost, and wisheth himself to be another man. Further, when he is touched with some feeling of the judgment of God (for the one immediately followeth upon the other) then he lieth stricken and overthrown," and looketh "afterward unto the goodness of God, unto the mercy, favour and salvation, that is through Christ."

B. 3. ch. 3. sec. 3.

"The beginning of our conversion unto God is fear."

B. 3. ch. 3. sec. 7.

"And whereas some affirme that so much integritie of minde was left to man after his fall, that by his naturall strength and good workes he is able to convert and prepare himself to faith and the invocating of God, it is flatly contrary to the Apostolike doctrine and the true consent of the Catholike Church."

Con. of Wirtemberge.

"We beleieve, that this true faith, being bestowed upon every one of us by the hearing of the word of God, and the operation of the Holy Spirit, doth regenerate us, and make us as it were new men, raising us up, unto newnesse of life, and setting us free from the bondage of sin."

Con. of Belgia.

"That we might obtain these benefits of Christs, namely, remission of sins, justification, and life everlasting, Christ hath given his gospell; wherein these benefits are layed forth unto us, as it is written in the last of Luke, that *repentance should be preached and remission of sinnes, in his name among all nations*. For whereas all men born after a naturall manner have sinne in them, and cannot truly satisfie the law of God, the gospell bewrayeth our sinne, and sheweth us Christ

HOPKINS, AND OTHERS.

consists in the wrong inclination of that; and therefore cannot be removed, but by renewing the heart. Others have supposed, that there is in regeneration, an operation on the understanding, or intellect, first, in order to enlighten the mind; and then by divine energy, the will is renewed, and brought to comply with the light let into the understanding. But this is unscriptural, and contrary to the nature and order of things." "Nothing is necessary but the renovation of the will, in order to set every thing right in the human soul: and if the will be not renewed, or a new heart be not given, by an immediate operation, no operation on any other faculty of the soul, and no supposable or possible change, can set the heart right, or renew it in the least degree."

Hop. Syst. Vol. 1. p. 535, 536.

"This illumination, therefore," consists, "in forming the heart to true discerning, and hereby opening the eye of the mind, to see the truths revealed in the scriptures; or in forming the single eye, which will receive the light which before shined."

Syst. Vol. 1. p. 595.

"1st, God cannot make them willing to be saved, by giving them a sense of guilt"

Emmons, p. 362.

"Nor, 2dly, Does it appear possible, that he should make them willing to be saved, by giving them a sense of danger."

Emmons, p. 363.

"Nor, in the last place can he make them willing to be saved, by giving them a sense of the worth of their souls, and the importance of eternal happiness."

Emmons, p. 364.

"Since sinners are unwilling to be saved, when they see their danger and feel their guilt, and when the way of salvation by Christ is clearly pointed out; no moral suasion [even should God use it,] or objective light, can have the least tendency to make them willing."

Emmons, p. 366. and Williams, p. 89.

"Willing is acting: Willing right is acting right, and willing wrong is acting wrong."

"God by his immediate efficiency, in converting a sinner makes him will right; which is effectually calling him, or giving him a new heart."

In turning to God, and in first loving him, the sinner is as active, as in any subsequent act of obedience.

Emmons, p. 337. et passim.

CALVIN, AND OTHERS.

"God doth regenerate only the elect, with incorruptible seed for ever, so that the seed of life planted in their hearts never perisheth."

B. 3. ch. 2. sec. 11.

"This therefore is the true knowledge of Christ, if we receive him such as he is offered of his Father, that is to say, clothed with his gospel. For as he is appointed to be the object of our faith, so we cannot go the right way to him, but by the gospel going before to guide us. And truly there are opened to us the treasures of grace, which being shut up, Christ should little profit us."

B. 3. ch. 2. sec. 6.

"It is manifest that God hath always made use of his word, as the mean of conveying solid and sufficient instruction to those whom he inclined to have taught."

B. 1. ch. 6. sec. 3,

the Mediatour, and so instructeth us touching remission of sinnes. When as the gospell doth convict us of sinne, our hearts thereby terrified must firmly beleve, that there is given unto us freely for Christs sake, that remission of sinnes, and justification by faith, by the which we must beleve and confesse, that these things are given us for Christs sake, who was made an oblation, and hath appeased the Fathers wrath for us."

Con. of Auspurg.

"In regeneration the understanding is illuminated by the Holy Ghost, that it may understand both the mysteries and will of God."

Con. Helvetia.

In effectual calling man is altogether passive.

Con. C. Scot. Say. Plat. Cong. P. C. U. S. ch. 10. sec. 2.

"The Sonne of God doth dwell in the church," "and by his word doth kindle in our mindes the knowledge of God, and doth confirme and governe our mindes by the Holy Spirit."

Con. of Saxony.

God gives to ordinances a "spiritual efficacy."

Con. P. C. U. S. Say. Plat,

and Con. C. Scot. ch. 7. sec. 6.

HOPKINS, AND OTHERS.

An honest and good heart; "The scripture represents a single eye; a renewed mind; God, as not only making men an illuminated soul; a new heart; a wise and understanding heart; an heart to know God; and disinterested affections, are all synonymous expressions. In like manner, a blind mind, an evil eye, a hard and stony heart, a darkened understanding, an unrenewed temper, and self-love, all signify the same thing, even selfish affections.

*Syst. ch. 4. of Part 2. sec. 4
and 5. passim.*

"He not only addresses their eyes and ears, by external objects, and their understanding and consciences, by moral motives; but he actually operates upon their hearts, and there produces new feelings or affections, by the same almighty power, which he exerted in creating the world, and in raising Christ from the dead. Nothing short of this can be meant, by his raising men to spiritual life, making them *new creatures*, and *working in them* that which is well pleasing in his sight."

* The following passages are supposed to favour the idea of calling the sinner, by creating his willingness to be saved. "Thy people shall be willing in the day of thy power" "I will give you an heart of flesh, and cause you to walk in my statutes." "Now he that hath wrought us for the self same thing is God." "That ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ Jesus when he raised him from the dead." "You hath he quickened, who were dead." "We are his workmanship, created in Christ Jesus unto good works." "He is a new creature." "He who hath begun a good work in you, will perform it" "Worketh in you both to will and to do." "Working in you that which is well pleasing." "God gave the increase."

See Note C. at the end of this chapter.

CALVIN,

AND

OTHERS.

"Our question is not here how diversely Christ draweth us unto him, or prepareth us to the endeavour of godliness: only this I say, that there can be no uprightness found where reigneth not the Spirit which Christ received to communicate the same to his members.* Then, according to the saying of the Psalmist, (Ps. cxxx. 4.) 'with thee is mercifulness, that thou mayest be feared.' No man will ever reverently fear God, but he that trusteth that God is merciful unto him: no man will willingly prepare himself to the keeping of the law, but he that is persuaded that his services please him: which tenderness in pardoning and bearing with faults, is a sign of fatherly favour. Which is also showed by that exhortation of Hosea, Hos. vi. 2. 'Come, let us return to the Lord, because he hath plucked us, and he will heal us: he hath stricken us, and he will cure us.'"

Inst. B. 3. ch. 3. sec. 2. †

"By the outward ordinances, as our Lord makes the reprobate inexcusable, so, in the power of his spirit, he applies unto the elect effectually, all saving graces purchased to them in the covenant of redemption, and maketh a change in their persons. In particular, 1. He doth convert and regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections and faculties, for giving spiritual obedience to his commands. 2. He gives them saving faith, by making them, *in the sense of deserved condemnation*, to give their consent heartily to the covenant of grace, and to embrace Jesus Christ unfeignedly. 3. He gives them repentance, by making them with godly sorrow, in the hatred of sin and love of righteousness, turn from all iniquity to serve God."

*Sum of Saving Knowledge,
Head 4. in Scot. Con.*

* See note A at the end of this chapter.

† The Calvinists believe, that in effectually calling rational beings, who have the power of volition, God deals in a rational way; so that without creating volitions immediately, all the elect are infallibly brought to hate iniquity and love holiness. The divine influences operate upon the man, who is to be called into God's marvellous light, through the instrumentality of appropriate means. These means of effectual calling, are denominated means of grace. For a description of these, see at the end of this chapter, Note B.

HOPKINS,

AND

OTHERS.

It is the design of the preaching of the gospel to show sinners the duty of immediate and perfect holiness; to convince them of their great wickedness; and teach them what they must really do, by their own voluntary act. Being *acted upon*, they must exercise disinterested love, repentance and faith, or perish. "And when men enjoy the gospel, God opens the hearts of whom he pleases." In view of gospel truths, God creates holy exercises of repentance and faith, in some who *could*, but otherwise *never would* believe and obey.

Syst. Vol. 2. Part 2. ch. 4. sec. 9.

"The divine operation in regeneration, of which the new heart is the effect, is *immediate*, or it is not wrought by the energy of any means as a cause of it; but by the *immediate* power and energy of the Holy Spirit. It is called a creation, and the divine agency in it, is as much *without a medium*, as in *creating something from nothing*. Men are not regenerated, in the sense in which we are now considering regeneration, *by light or the word of God*."

Syst. Vol. 1. p. 536.

"Some suppose, that there are various ways, in which God can make sinners willing to be saved, without any *immediate* operation upon their hearts. But it appears from fact, that this is the only way, in which *even omnipotence* can bring them to a cordial compliance with the gospel."

Emmons, p. 359, 360, 361 and 362.

"By common grace, God invites and commands men to accept salvation, and makes them feel their obligation to submit to the terms of life. But by special grace, God actually inclines their hearts to embrace Jesus Christ *freely* offered to them in the gospel. God usually exercises common grace toward sinners, long before he makes them the subjects of special grace. He often employs every mode of moral suasion, a great while, before he puts forth an act of his power to make them willing to be saved."

Emmons, p. 666.

NOTE A.

ON THE APPLICATION OF REDEMPTION.

The elect sinner, for whose sins Christ made satisfaction, and for whose person he purchased salvation, is, at the time appointed in the counsels of peace, apprehended of the Saviour by the Holy Spirit, and so quickened in Christ, that he, who was once dead, embraces the Lord of glory, for his righteousness and strength.

According to the covenant of grace, Christ takes this sinner, claiming him for his own ransomed property, and infuses, by his Spirit, a new, spiritual principle of life. Christ unites himself to the sinner by his quickening Spirit, and the sinner unites himself by faith to the Redeemer. This union is *reciprocal*, because the parties concerned are mutually united; and *spiritual*, because it is effected by the Holy Ghost. It is also called *mystical*, because it is an inexplicable fact, which is asserted in divine revelation: but it is not more mysterious than the union between matter and mind; between divinity and humanity in Christ; or between the Father, the Son, and the Holy Ghost in one God-head.

That the Father, Son, and Holy Ghost are one God; that two whole, perfect, and distinct natures are united in the one person Jesus Christ; and that believers are members of Christ's mystical body, are three mysterious facts, to which God in the scriptures bears testimony. These three mysterious doctrines, taught in divine revelation, are above our comprehension, but not contrary to our reason. They are the cardinal points upon which every other part of the system of truth depends, and against which every error, in a greater or less degree, militates.

Deism, polytheism, and atheism, are directly opposed to the first, and consequently to the other two. Judaism, Arianism, Sabellianism and Socinianism, are directly opposed to the second, and consequently to the first and third. All the errors

and confusion of doctrines which prevail among *Christians*, excepting on the questions which relate to the external order of the church, militate against the third ; and if carried out, consistently, to their full length, would also indirectly oppose the two first mysteries.

The formation of the covenant of grace immediately rests on the Trinity ; and the fulfilment of the conditions of that covenant on the hypostatical union ; while the application of the benefits purchased depends entirely on the mystical union between Christ and the redeemed sinner.

Upon these principles proceeds the arrangement of the doctrines in the Westminster Standards. "The union which the elect have with Christ is the work of God's grace, whereby they are SPIRITUALLY and MYSTICALLY, yet really and inseparably, joined to Christ as their head and husband ; which is done in their effectual calling." *Larger Cat. Q. 66.* "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." *Shorter Cat. Q. 29.* "The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." *Shorter Cat. Q. 30. See also Larger Cat. Q. 58.*

This doctrine of a spiritual and mystical union is explicitly taught in the holy scriptures. "I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing." *John xv 5.* "Neither pray I for these alone, but for them also, which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us." "And the glory which thou gavest me I have given them ; that they may be one, even as we are one." *John xvii. 20, 21, 22.* "We are members of his body, of his flesh, and of his bones." "This is a great *mystery* ; but I speak concerning Christ and the Church." *Eph. v. 30 and 32.*

On this mystical union it is important that every believer should insist, because upon it depends the whole doctrine of the

God. These expressions seem to imply, that there are means of knowing, dispensing and receiving.

By the word *grace* the scriptures convey the idea of favour, freely bestowed on one who deserves no kindness. In Rom. xi. 5, 6. it is said, "there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Here grace is directly opposed to every thing merited by works of righteousness, performed by him, who is the object of favour. The man who merits favour by obedience, repentance, or any other good work, may claim it as *justice*: but kindness manifested to one who has done nothing to deserve it, is *grace*. The GRACE OF GOD, in this extensive sense, is bestowed, in a greater or less degree, on all men; for they have enjoyments which they do not deserve; but he gives to his people only "the grace of God which bringeth salvation"* Through this grace they obtain the pardon of their sins, and acceptance of their persons. By the grace, therefore, of which the believer is the subject, is intended that favour which saves a rebel from the miserable effects of his own sin, from the punishment of hell, and introduces him, as a justified person, to the happiness of heaven.

Analogy would lead us to suppose that this salvation, which is of grace, is accomplished by appropriate means: for EVERY OTHER DIVINE DISPENSATION, with which man is acquainted, is characterized by the use of means. In the creation of Adam, Jehovah *made use of red earth*, for the formation of his animal frame; and by means of breathing into his nostrils the breath of life, produced a living soul. When Eve was to be produced, means were again used; for God brought a deep sleep upon Adam, and from one of his ribs made woman. The use of means, in the creation of our first parents, was calculated to convey important instruction to their descendants, who were to live an animal and a spiritual life, through some appropriate instrumental agency. After the creation of the first pair, means were

* Tit. ii. 11.

used for their preservation. In God they were to live, move, and have their being ; but not without the instrumentality of light, heat, air, water, food, respiration, the circulation of the blood, nervous agency, muscular force, and the voluntary, or involuntary exercise of numerous animal functions.

They were to be instructed. For this purpose the Creator gave them the organs of sensation. He furnished objects as a sort of alphabet, and taught them to read in the opening volume of nature. In teaching, he was pleased to use means. He caused the sun, moon and stars to shine upon their organs of vision, and thus taught them to think of these heavenly luminaries, and, by beholding the greater or the less light, to distinguish between days and nights, seasons and years. God appeared in some visible form, and made audible, articulate sounds ; so that he affected by these means, the eyes and ears of our progenitors, and through them supplied their souls with knowledge. Having conveyed ideas to their minds, or having taught them to think of external objects, he taught them also to remember, compare, combine, and abstract their thoughts ; and thus, by the use of their mental powers, to advance in human wisdom.

Men were to communicate their thoughts to their companions. For this purpose God has given expression of countenance, the power of gesticulation, of speech, of representation by symbols and images, besides the ability of attaching definite ideas to arbitrary characters.

We may trace the history of man from Adam to the present day, and we shall find, that *God* has used means in relation to his *creatures* ; and that the whole system of intercourse between man and all other beings is a system of means.

There were means of creation, preservation, government, revelation, thought, feeling, conversation and action, from the beginning. The connexion which God has established between cause and effect in the natural world, affords presumptive evidence, that instrumental agency is an universal principle of divine proceeding in the moral world. Why are we to suppose, that *in grace alone*, means are rejected ?

The love of God for fallen men, is sometimes called grace. This love was in the heart of God from everlasting ages, for "God is love." *This grace* was the originating cause of *that grace* which a sinner receives; and the eternal source of all the means by which that favour was procured, and is actually communicated to the rebel. The divine disposition to save was in no sense *procured*; but the actual remission of sin, and the justification of "the ungodly," certainly was purchased by costly means. This remission and justification constitute *the gift of life*, which the believer *receives*, and which is called *grace*. "Receive not the grace of God in vain."* It is as proper, therefore, to speak of *the means of grace*, as of *the means of salvation*, for grace is that favour which God bestows upon the sinner, in the very act of saving him.

This grace, or this salvation, was obtained through the incarnation, obedience, and sufferings of the Son of God. "God so loved the world"—here is the moving cause—"that he gave his only begotten Son." Here is the provision of means, by which is to be purchased this favour, "that whosoever believeth in him should not perish, but have everlasting life." By taking upon himself humanity, Jesus was "made perfect,"† as a Redeemer; that he might become the author of eternal salvation. To procure the bestowment of pardon, "God was manifest in the flesh."‡ Jesus Christ is the great mediatorial agent between Jehovah and his guilty people. The grace which is bestowed upon the transgressor, is a gift purchased by his precious blood. Hence we read of "the grace of God, which is given you *by* Jesus Christ;"§ of "the grace that is *in* Christ Jesus,"|| and of God, "*in* Christ reconciling the world unto himself."¶ "Grace and truth came *by* Jesus Christ,"** and by him, "we have received the atonement."†† In the first chapter of the epistle to the Ephesians, the saints are said to be blessed, with all spiritual blessings in heavenly places, *in* or *through* Christ: to be chosen *in* Him: to have been predestinated to the adoption of children *by* Jesus Christ; and to have the forgiveness of sins, termina-

* 2 Cor. vi. 1. † Heb. v. 9. ‡ 1 Tim. iii. 16. § 1 Cor. i. 4.
 ¶ 2 Tim. ii. 1. ¶ 2 Cor. v. 19. ** John i. 17. †† Rom. v. 11.

ting in complete redemption, *through his blood*. In the fourteenth verse of the same chapter, we read of the salvation of the saints, as "the redemption of the purchased possession."

When we speak of a *purchase*, a *price* is presupposed. Hence the apostle Paul says, to justified persons, "ye are bought with a price."* We can be justified and have peace with God, only "through our Lord Jesus Christ."† The whole spiritual church, "he hath purchased with his own blood."‡ It is God, who is rich in mercy, who quickens us, on account of the great love wherewith he loved us, even when we were dead in sins; but then, he quickens us not, except it be "together with Christ;" that being raised together, and made to sit together in heavenly places, in Christ Jesus, *He* may show, in the ages to come, the exceeding riches of his grace, in his kindness towards us through Christ Jesus§ "We are his workmanship, created in Christ Jesus."||

The whole gospel is a revelation of the grace of God, and a history of *the means* by which that grace was *procured*, and is now *made effectual* to the salvation of purchased rebels. The means are such, in their magnificence, as the glorious work required. Whatever difference of opinion may exist concerning the nature and extent of the atonement, no professor of the religion of Christ will deny, that the incarnation of the Divinity, the obedience, suffering, death, resurrection, exaltation and intercession of the Messiah, are the means, by which all the grace, which guilty man receives in this life and the future, was in some manner procured. It is established, therefore, that, in one sense at least, it is scriptural to affirm the existence of means of grace.

Favour, however, purchased and reserved in store, is of no use until it is conveyed to the persons for whom it is designed. The grace of God, as it respects the sinner, is nothing, except it be dispensed to him, and received by him.

* 1 Cor. vi. 20. and vii. 23.

† Rom. v. 1.

‡ Acts xx. 28.

§ Eph. ii. 4, 5, 6, 7.

|| Eph. ii. 10.

Jesus Christ having received gifts of pardon and peace, for a "peculiar," or, as we read in the margin of some bibles, for a "purchased people,"* is pleased, in the use of suitable means, to bestow them, so that of his fulness they all receive "grace for grace."† He causes his redeemed ones to accept of the redemption, which he has procured by his sacrifice of himself. Should any one demand, "by what means is the grace of God communicated to the sinner?" an answer may be given, in one short sentence. "By grace are ye saved, *through faith*."‡ It is by the gift of justification, that an unjust or ungodly person is saved. This is the grace which God gives him, and which he embraces, through the instrumentality of faith. Christ is made of God, "unto us wisdom, and righteousness, and sanctification, and redemption," *through faith* in his name. Therefore it is said, "he who believeth, and is baptized, shall be saved."§ It is "by faith," that Christ dwells in our hearts.¶ "All have sinned and come short of the glory of God," and must be everlastingly accursed, except they be justified by some vicarious righteousness. God is gracious, and therefore provided a Saviour, who obeyed and suffered in the sinner's place; so that now, "it is God that justifieth," in consequence of the atonement by Jesus, which is the *meritorious*, not the *originating* cause. Hence we read of "being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation THROUGH FAITH in his blood." It is through faith alone, that Christ becomes effectually the Saviour of any transgressor. The faith in question, is that by which we receive the gift of eternal life, so as to become, in the judgment of God, one with Christ; and which works by love, purifies the heart, and overcomes the world. It is such a belief of divine truth, revealed in some manner to the understanding, and made effectual by the Spirit, as disposes the sinner to accept of Christ for his Saviour, and obey the King of Zion as his Sovereign. This is the gift of God: for, "by grace are ye saved, *through faith*; and that not of yourselves; it is the gift of God."¶

* 1 Pet. ii. 9.

¶ Mark xvi. 16.

† John i. 16.

§ Eph. iii. 17.

‡ Eph. ii. 8.

¶ Eph. ii. 8.

Having ascertained, that the grace of God is gifted to the sinner through faith, and being taught that this faith is itself a gift, we come to the inquiry,

By what means is faith produced?

How does God communicate that faith, which is the grand medium by which the rebel becomes actually interested in the grace of God, purchased for him by Jesus Christ?

Christ not only purchased grace for men, but the means of conveying it to them through faith, and the means of producing that faith. On this subject, Paul says, "Who then is Paul, and who is Apollos, but *ministers by whom ye believed*, even as the Lord gave to every man? I have *planted*, Apollos *watered*, but God *gave the increase*. Now he that planteth, and he that watereth are one; and every man shall receive his own reward, according to his own labour. For *we are labourers together with God: ye are God's husbandry; ye are God's building*." According to the grace of God which is given unto me, *as a wise master builder I have laid the foundation*, and another buildeth thereon."* Paul, certainly, was an advocate for the means of grace, who, while he laboured, gave God the glory. He speaks of gospel ministers as instrumental agents, by whom God brought the Corinthian christians to the possession of the "saving grace of faith." The word of God is compared to *seed*, which must first be *planted*, and *watered*, before it will be caused, by divine influences, to *grow*. "I have planted" Paul had scattered divine truth, like seed, upon the minds of sinners. He had gained their attention, and taught them the principles of christianity. "Apollos watered." Thus a second agent was used by the Spirit, to perpetuate the influence of that truth which Paul disseminated. Then God made the truth effectual. The glorious personage here represented to be the author of spiritual life is the Holy Ghost. By his own blood, Christ purchased a right to send the Spirit, to work faith in his redeemed people. "It is the Spirit that

quickeneth,"* the Holy Ghost, who teaches, and dwells in the believer;† the Spirit, who takes of the things of Christ and shows them to us, who creates us in Christ Jesus; who leads the sons of God, through progressive sanctification to peace, joy, triumph and glory. "That which is born of the Spirit, is spirit."‡ The gift of spiritual life is compared by Paul to the bestowment of vegetable life. "God gave the increase," or the "Holy Spirit *made to grow* the word of life in the human heart." This mode of speaking is warranted by high authority. "Behold," said the Divine Teacher, "a sower went out to sow his seed: and as he sowed, some fell by the *way side*," or in the *path-way*, "and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold." "Now the parable is this: The seed is the word of God."§ Every man, who diffuses, in any manner, the word of God, is a sower, under the providential government of the Holy Spirit. The hearts of men are compared to ground continually beaten with the foot, and to rocky, thorny, or good soil.

All that soil on which the word of God is to be sown and flourish, is, in its original state, hard, thorny, and unfruitful, except in noxious plants. Before it can receive, retain, and cherish the seed, it must be prepared by the labours of God's husbandmen. Hence the scriptures speak of a preparatory work, which is not improperly denominated *divine culture*.

"Thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns."§ In the tenth chapter of Hosea we read, "O Israel, thou hast sinned." "Ye have plowed wickedness, ye have reaped iniquity." "Sow to yourselves in righteousness, reap mercy. *Break up your fallow ground* for it is time to seek the Lord." Fallow ground is that which has been long unoccupied, and un-

* John vi. 63. † 1 Cor. ii. 13. and iii. 16. ‡ John iii. 6.

§ Luke viii. 5—11,

§ Jer. iv. 3.

fruitful, except in the spontaneous production of weeds. Sometimes, that is called fallow ground, which has been once plowed, but is not yet prepared for seed, and consequently brings forth neither grass nor grain. The spiritual meaning of the command is, that we should prepare the hearts of men, which now are unfruitful, for the reception of the word of God, and the production of the fruits of faith. If they have been already once *plowed*, or *excited*, we are to plow them again, that they may become mellow: then we are to cast in the seed of gospel truth, and water it, humbly depending on God to bless our exertions, and make his own word productive of holiness.

The grand instrument used by God to break up the fallow ground of the human heart is the law. This exhibits the truth, in relation to man's obligations, character, condemnation, and exposure to everlasting punishment.

That divine truth, and particularly that part of it, which relates to the law, in distinction from the gospel, is the principal instrument of breaking up the fallow ground, and preparing the heart for the reception of the seed of faith, will appear from many passages of the word of God. Christ prays for all, who shall be saved, saying, "sanctify them through thy truth; thy word is truth:" and adds, "for their sakes I sanctify myself, that they also might be sanctified through the truth." *John* xvii. 17—19. Now if the whole of sanctification, including its commencement, which is regeneration, is effected by the Spirit *through the truth*, it is reasonable to suppose that *conviction*, and what Calvin calls, the *preparatory work of faith*, is accomplished by the same means. "The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." *Prov.* vi. 23. The law is said, (*Gal.* iii. 24.) to be "our schoolmaster to bring us unto Christ, that we might be justified by faith." Before we can have saving faith in Christ, we must be convinced of sin; because, until we feel that we are helpless sinners, we shall not look to the Saviour for deliverance. It is by the law that we are so convinced as to become "poor in spirit." "By the law is the knowledge of sin." *Rom.* iii. 20. "I had not known sin but by the law: for I had not known lust, except the law had said, thou shalt not covet." "I was alive without

the law once; but when the commandment came, sin revived, and I died."

This is preparatory to the commencement of the life of faith. We must be *slain by the law*, in order that we may be made *alive by the gospel*. "The law of the Lord is perfect, *converting the soul*: the testimony of the Lord is sure, *making wise the simple*:—the commandment of the Lord is pure, enlightening the eyes." *Ps. xix. 7, 8.*

Peter represents grace and peace to be given to sinners, "*through the knowledge of God, and of Jesus our Lord.*" *2 Pet. i. 2.* He considers also, that men escape the pollutions of the world, through the instrumental agency of the same knowledge. *2 Pet. ii. 20.* Our Lord had previously taught the same doctrine, when he said, *John xvii. 3.* "this is life eternal, that they might *know thee*, the only true God, and Jesus Christ." When the heart is prepared, through that *FEAR* which is *the beginning of wisdom*, (*Prov. ix. 10.*) then God sends his *gospel* to the sinner, through an enlightened mind, into the affections. This, according to Calvin, is the use of the *law* and the *gospel*, in the restoration of fallen man. In the application of these it pleases the Holy Spirit to make use of that human instrumentality, which is in itself *impotence*, but which, in his hands, is *mighty*. Feeble men are commanded to speak the word of God faithfully; and concerning this same word, the Lord demands; "is not my word like as a fire, and like a hammer that breaketh the rock in pieces?" *Jer. xxiii. 29.* Such is the power of the gospel that it is denominated, "the word of life." *Philip. ii. 16.* To the Corinthian converts Paul says, "as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for *in Christ Jesus I have begotten you through the gospel.*" *1 Cor. iv. 15.* Paul had prepared them, through preaching the law, by which is the knowledge of sin, to despair of help from human aid, and from their own personal righteousness. Then he preached the righteousness of Jesus the substitute, who bare our sins in his own body on the tree, and God gave the grace of faith, which embraces the offered salvation. Paul planted the gospel seed; and afterwards, Apollos, by proclaiming the same truth, watered it.

This, however, would have been in vain, had not the Spirit caused that very seed, which was planted and watered, to grow : so that these ministers should become successful "labourers together with God." The Lord did give the increase, and they were, therefore, persons "by whom," or instruments *by which*, the Corinthians were brought to the saving belief of the truth. The Spirit created these sinners anew in Christ, but it was through Paul as a spiritual father. God gave it to him and others, to enlighten the eyes of the Gentiles, and bring them to the knowledge of that truth, which is *able to make men wise to salvation*. 1 Tim. ii. 4. and 2 Tim. iii. 15.

Paul calls Timothy his "own son in the faith ;" and concerning Onesimus, a servant, who had fled from his master to Rome, whom the apostle had been the instrument of converting, he says to Philemon, "I beseech thee for my son, whom I have begotten in my bonds" When Paul would persuade the master to receive his servant kindly, he says, "if he hath wronged thee, or oweth thee ought, put that on mine account," and then delicately adds, "I do not say to thee, how thou owest unto me *even thine own self* besides." Paul had actually begotten, by the gospel, to spiritual life, Timothy, Onesimus and Philemon.

If there are no means of communicating "the grace of faith," why do we read of one sinner's turning another from the error of his ways, to serve the living God ? Why is it said, "that he which converteth a sinner shall save a soul from death, and shall hide a multitude of sins ?" *James* v. 20. Why did Paul become "all things to all men," but that he "might by all means save some ?" Why do we find such a caution and promise as are contained in these words ? "Take heed unto thyself and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16. Paul informs the Romans, that he was ready upon all occasions to preach the gospel, because it was "the power of God unto salvation," and because he desired and expected "some fruit among" his hearers. *Rom.* i. 13, 16. Why is a "ministry of reconciliation" appointed for the church, and continued in it, by divine appointment ? 2 Cor v. 18. We are informed, *Eph.* iv. 11, 12. that apostles, prophets, evangelists, pastors and

teachers were given "for the perfecting of the saints—for the edifying of the body of Christ;" which is the church. Evidently, then, there are means of grace; there are means by which the vineyard of the Lord is cultivated, and his "building," his temple, erected.

Many other parts of the holy scriptures might be adduced, to prove that *purchased grace is conveyed from Christ, by the operations of the Holy Ghost, through faith; and that the gift of faith is ordinarily communicated through the instrumentality of truth.*

God's people are made willing, in this manner, to embrace Jesus, in the day of his sovereign grace and almighty power. Man is enabled to wield the sword of the spirit, the word of God; and the Lord makes bare the bosom of his foes, directs the attack, and makes the weapons of the spiritual kingdom sharp in the hearts of the King's enemies. *Eph. vi. 17. and Ps. xlv. 5.* The "word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." *Heb. iv. 12.*

Having arrived at the conclusion, that divine truth is the medium through which the Spirit communicates faith, and thus effectually calls the heirs of salvation, it remains to be exhibited, *by what means THIS TRUTH is brought into operation.*

Instead of working without instruments, in teaching the truth, God invariably adapts them to his designs. The knowledge of God, of man, of the law, and of the gospel, is to be conveyed to the human mind. It does not please Jehovah, so far as we can learn, immediately to create ideas, or thoughts, upon these subjects; but he presents objects, and employs both our bodily organs and mental faculties. When God has been pleased to make an immediate revelation of any truth, he has even then done it through the faculties of the being, which were already in existence. When "at sundry times, and in diverse manners," God "spoke in time past" to the prophets, and through them to the fathers, the Holy One assumed some visible form, and used the

sounds of a human voice. His revelations were through signs, visions, sounds and dreams.

To perpetuate the knowledge of saving truth, the Father of mercies has given mankind the Holy Bible. From this we derive knowledge, through our organs of sight, or of sound. We either read or hear it. These scriptures we are to search and meditate upon, with diligence and devotion. Parents are to teach them to their children, masters to their pupils and servants, and the ministers of the gospel to all classes of men. That all may have access to the truth, the scriptures are to be published in all languages, and spread to all lands. That the people may be constrained, and in some sort compelled to hear the whole truth, public teachers are to expound the scriptures, and the missionaries of the cross are to preach the gospel to every creature. In this manner will be ushered in that glorious day, when *effectual calling will be universal*, and the knowledge of God will cover the whole earth.

The means which Jehovah uses to bring those to the knowledge of the truth, who shall be heirs of salvation, are almost as numerous as their peculiarities of character and situation. Ask twenty intelligent Christians by what means God effectually called them out of darkness into his marvellous light, and each will have to exhibit something singular, in the mode of divine operation through the truth. The Lord, who made us, knows every string which reaches the human heart, and his hand can touch ten, or ten thousand of them, so as to produce heavenly melody in that soul, which once resounded only with infernal discords.

All those means, which are blessed by God, for the conveyance of salutary truth to the mind, may be called means of grace, or means of effectual calling; because God makes use, sometimes of one, and at other times of another, or of many in union, to work his pleasure in the soul.

FAITH is the *primary*, and TRUTH the *secondary* means of bestowing grace. The *means of conveying truth* constitute a *third* order; and these may be subdivided into three classes.

The *first* comprehends those in which divine providence is the immediate author of the means, as well as of the gracious influences. God sends affliction, disappointment, tribulation, sickness, adversity generally, or prosperity, or some unusual occurrence, which he causes to promote serious reflection. He awakens sensibility, perhaps by the death of a friend, child, or partner; he knocks loudly at the door of the sinner's heart; forces a passage for truth, quickens the conscience, convinces of sin, slays by the law, and then freely gives faith in "one mighty to save." By his unusual providences the Lord often speaks, causes the sinner to hear, and makes the dead soul live.

The *second* class comprehends those means, which men use by divine appointment, and under the guidance of Providence for the salvation of their fellow men. Of this description are the training of children in the way in which they should go, family worship, the preaching of the word, the other public ordinances of the Lord's house, particularly the administration of the sacraments, gospel discipline, the example of the pious, and friendly admonition. All these may come under the general denomination of *planting*; and when seed is, in this manner, committed to the soil, God does usually give the increase.

The *third* class comprehends all those means, in which impenitent sinners, either from the force of conscience, education, habit, or any other cause, are used under Providence as agents, immediately acting upon themselves. It is not pretended, that God requires any thing short of immediate and perfect holiness, or that the unrenewed sinner serves God by the use of these means; for his heart is unsubdued, and there is not found *one* good thing towards the Lord God of Israel, in any part of him. Still, we affirm that God, who brings good out of evil, through the sovereign grace of the Lord Jesus Christ, often causes sinners, essentially and everlastingly to serve themselves. What they perform from no good motive is often converted, by the Holy Spirit, to their saving benefit.

The *second* and *third* classes of subordinate means are not unfrequently caused to co-operate. The parent trains his child, and from filial affection, *natural* but not *holy*, the child consents

to be trained ; and the Spirit of the Lord operates through this concurrence of means, so that when the child is old, he departs not from the way of wisdom.

A master reads the word of God. In obedience to command, or from a conviction of decorum, his servant attends, and God sets home to his heart the words of life.

A gay, thoughtless youth, is instigated by advice, curiosity, or the insufferable fatigue of doing nothing, to frequent the house of God. His attention is first gained by the eloquence, logic, zeal, or manifest sincerity of the preacher. Christ is preached, and the doctrine of Christ crucified, induces a spirit of inquiry. The rebel begins to consider his way, (*Hag. i 7.*) and his latter end, *Deut. xxxii. 29.* The law performs its appropriate work, and the gospel becomes unto him the power of God unto salvation. The ordinance of baptism is administered, and another sinner, who came to please a pious parent, is taught of God that he needs to be washed in the fountain set open for Judah and Jerusalem. Prayer is offered. An impenitent person makes an attempt to pray ; and is for the first time convinced, that his heart is not right with God. The knowledge of this truth is instrumental in preparing the way for the reception of the gift of faith. The Lord's supper is celebrated. An impenitent sinner sees an acquaintance, a father, a mother, a child, a partner, seated at the sacramental table, and is constrained by the Spirit of the Lord to ask, even to the salvation of his soul, " why should not I become a guest ? "

A believer exhibits in his life the excellency of christianity ; an unbeliever takes knowledge of him that he has been with Jesus ; and looking upon the image of the Son of God, is changed through the knowledge of God, into the same likeness.

One newly converted lisps the praises of Jesus. An unconverted friend listens, and exclaims, " once it was otherwise ! I heard blasphemy : now I hear ascriptions of glory to Christ, Whence this change ? There must be a power in the gospel ; a reality in Christianity." Again he listens, catches the tones ;

the cords of his tongue are loosened, and he in turn, is taught to speak for God, and say, "worthy is the Lamb, who was slain."

Through such means God has already effectually called multitudes into his kingdom. By such feeble instrumentality he has caused his grace to extend from heart to heart, from house to house, and from land to land.

From this exhibition of the means of grace, all the children of God should take encouragement to plant and water the seeds of truth. Use the word of God like an instrument to break the rocky heart. Cultivate the Lord's vineyard. If any "fig-tree" has been unfruitful for many years, "dig about it" once more, and possibly it may abundantly reward you for all your labour. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." *Eccl. xi. 6.*

NOTE C.

ON THE ARMINIAN TENDENCY OF HOPKINSIANISM

It has been often asserted, and never disproved, that many of the doctrines of Hopkinsianism tend directly to support the theory of Arminius. If any one doubts upon this subject, let him compare Emmons with any Arminian writer, upon the subject of original sin, imputation, and effectual calling; or regeneration, by the change of exercises.

Since many of the Eastern divines are fond of colloquial discussions, it may not be improper to adopt their method, and introduce

A DIALOGUE

BETWEEN

THREE REVEREND BRETHREN OF DIFFERENT
SENTIMENTS.

"Thank you ! thank you, brother," said an Arminian Doctor, drawing his long pipe from his mouth, and putting his hand on the knee of his friend, the Hopkinsian, "you have made me appear orthodox to the world, for you vindicate my proscribed sentiments in the most decisive manner."

Hopkinsian. "You have long been orthodox, so far as *smoking* is concerned."

Arminian. "Yes, yes, you have given that severe old John of Geneva a home thrust under his fifth rib, of which he will never recover."

On hearing this speech, the follower of Calvin wrinkled his brow, and emitted two puffs of smoke with one breath.

Hop. You know, man, that I am a strict Calvinist.

Arm. Far be it from me to say, that I know any such thing. You think so : but, verily you no more agree with Calvin than I do ; for you affirm, that Adam's sin was never imputed to any one of his posterity ; that the first man alone was guilty of original sin ; and that no corruption is derived by natural generation.

Hop. I do affirm all these things ; but what then ?

Arm. Why ! you will run your system a little further, parallel with mine. You will grant that conversion to God, which is the effect of regeneration, consists in a change of moral exercises ; and that God is as much the author of a sinful as of a holy volition.

Hop. All this I teach, both in public and private.

Calvinist. Therefore, since you contradict the plain language of the scriptures, you both teach heresy, every Lord's day.

Arm. Pray, brother Calvinist, be at peace, while I prove that his reverence who claims your name, is actually one of my fraternity. What do I more than deny the doctrines of original sin, imputation, and— — — ?

Hop. And regeneration and predestination, which I do not deny.

Arm. Were you to preach from *Ephesians* iv. 23. "be renewed in the spirit of your mind," would you not *first*, show what is implied in being renewed ; *secondly*, prove that all men are commanded to be renewed ; and *thirdly*, establish the doctrine, that all men have all necessary natural ability to make themselves new creatures in Christ Jesus ?

Hop. A better division of the subject, or more appropriate language, I could not desire. On the last Sabbath I handled that text precisely in the manner you propose.

Cal. You *handled* it very roughly then ! I do not wonder that your people, in spite of all *your* Calvinism, are thorough Arminians.

Hop. One at a time, if you please.

Arm. We should treat that text in the same manner. What then, is it, to be renewed in the spirit of the mind ? You will say with me, 1st, That it does not imply any change in any thing derived by birth, or which God gave us in the formation of our bodies, or in the texture of our souls.

Hop. So far as this I can certainly proceed with you, because sin cannot enter into the composition of matter or spirit.

Cal. That moral depravity may not, is more than either of you can prove ; for men "are by nature children of wrath:" and every child of Adam, is "wholly an unclean thing." The man, who will pretend that the body and soul, in all their faculties, have not suffered by the fall, is bound to prove, that Adam before his transgression was subject to inordinate animal passions, to disease, to obscure perceptions, to false reasonings, to a perverted conscience, and an uncontrollable heart. He must prove that man, in the image of God, was as weak, wretched and wicked, as he now is without it.

Arm. Let me follow the train of reasoning, which we have already commenced. Regeneration does not imply, 2dly, The implantation of a new principle, taste, nature, faculty, power, or seat of the affections. So far as these are concerned, we were made right at first ; we were created beings capable of intellectual and moral action, and having the same natural ability for good and evil. Man is able to reflect upon the objects of perception, and act in view of motives. He has the same freedom of will now, which his progenitor had in his first estate. If this animal and rational nature should be renewed a thousand times, that would not constitute regeneration, so long as sin and holiness consist entirely in the nature of volitions.

Hof. I could not more clearly state my own sentiments. Proceed.

Cal. Pray adduce your scripture, gentlemen, before you charge all these doctrines to the Holy Spirit.

Arm. "Lo, this only have I found, that God hath made man upright." "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

Cal. and Hof. Your quotations are not to the purpose. The first declares the uprightness of man before the apostacy ; and the second is simply a declaration that God is the Father of spirits.

Hop. I should answer, that "love is the fulfilling of the law ;" and since God requires nothing but that which fulfils the law, no new principle or nature is required, because *love* is an *exercise*.

Cal. God, indeed, requires good fruits, but will they ever be produced without the implantation of their root, and the growth of the tree which bears them? When love is required, all which is necessarily presupposed in order to it is likewise required. However, I am impatient to hear in what you twin Arminians *will* make regeneration consist.

Arm. It implies nothing but a change in our moral exercises, and consequently in our habits of feeling. "Be renewed in the spirit of your mind," is of the same import with this command ; "change your vile dispositions." A good disposition is the combination of benevolent exercises. An evil disposition is the reverse. He, who exercises kind affections, is said to be a man of a kind disposition. Disposition is sometimes called heart. Any one, therefore, who has a right disposition has a new heart.

Hop. You have become very much of a Hopkinsian, Sir: for thus far I agree with you.

Cal. You should rather say, that you and all of your divinity college have become subtle Arminians.

Arm. It follows, from what has been already mutually established, that regeneration implies a change, not in any thing *natural*, but in something *acquired* ; in the disposition. The man, who has indulged hatred towards God, must love his Maker ; and produce, in view of every proper motive, holy volitions.

Hop. You have gone too far. The evil disposition is neither *native* nor *acquired*, but *created* ; and because all *natural*, or un-renewed men possess such a heart, it may be termed *natural*: Against nothing else, which you have said, do I object.

Arm. Your doctrine of created sin is an abomination. At present, however, I will state the second general proposition,

that all men are commanded to be renewed. The words which we have taken for our guide in this discussion, are directly in proof of this statement. Similar passages abound. "Repent ye, and believe the gospel." "Repent and turn from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." "Turn yourselves and live." "Work out your own salvation." Sinners are commanded by every divine requirement of repentance, faith, and holiness, to be renewed.

Hop. It is needless to multiply arguments upon this subject, for no one will deny the duty of being conformed in our moral exercises to the divine law.

Here the good lady of the Hopkinsian Doctor interposed with an invitation to tea. While seated in the parlour, the Calvinist related several instructive anecdotes, and was as cheerful as his neighbour, who shook his large white wig, of monstrous size, and venerable for its powder, with perpetual laughter. The Hopkinsian was not so lively, because he was sometimes anticipating the end of the argument; and because his wife would now and then, very indiscreetly mingle a little *slander* with the doctrine of *perfectly holy exercises*. After the needful refreshment and relaxation, the three divines returned to the study. Each one made ready his metaphysical barometer, the pipe, when the Arminian resumed the discourse.

"The *third general proposition* in which two of us were agreed was this; *That all men have all necessary natural ability to make themselves new creatures in Christ Jesus.*"

Hop. You are correct in your statement; and the reason of the proposition may be easily given. It is unreasonable to require of any creature what he cannot perform. The commandments of God are all reasonable. Therefore, they are such as can be obeyed by the beings to whom they are directed. Now the Lord saith, "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:—put on the new man, which after God is created in righteousness

and true holiness." All the incapacity of the sinner consists in the will. He *will* not come to Christ that he may have life.

Cal. Pray, does this incapacity lie in the *nature* of the will, or in the *power* of volition.

Hop. In neither. It consists simply in the *act* of the will, or in the volition. He has no other inability than this, that he has no right volition.

Cal. You affirm, then, that the imbecility lies not in the *sinner*, not in his *powers* of mind or will; but in the *nature* of a *volition*, WHICH HE HAS NOT. Thus you say, that in the sinner himself, there is no kind of inability to obey the whole law and gospel. Do you not read, that men are *dead* in trespasses and sins, and must be *quickened*, or made alive, before they have any spiritual life, or any ability to please God?

Hop. Men are *figuratively* said to be *dead*, because they have no *moral ability*, no *disposition* to perform the things required of them. "Wherefore he saith, awake, thou that sleepest, and arise from the dead." Those persons, who are compared to dry bones, have such natural ability that they are commanded to *hear and live*.

Arm. You have rightly interpreted those passages, which have troubled the Arminian Israel.

Cal. You might with more propriety say, that he has wrested them from their natural meaning. Should either of you wish to express a complete destitution of natural, moral, and every other kind of ability, he could not do it more clearly, than by using the similitude of *death*. Why, then, will you pervert the word of God? You will next make *heaven* and *hell* figures of speech.

Arm. It is a plain dictate of common sense, that an impossibility can never be a duty. We may argue, therefore, from the nature of the case, as well as from the divine perfections, that every man is able to obey his God, when required to make himself a new heart. God does command all men to be renewed;

and if they absolutely cannot, he is unreasonable, absurd, and unjust. If He gave them a morally depraved taste, principle, character, heart or nature, which they cannot change, his commandments would prove, that he delighted to aggravate the misery which he had himself produced. It will not remove the difficulty to say, that God suffered their progenitor to ruin them, or destroy their power of complying; for as they had no agency in the apostacy of the first man, so they incurred no guilt; and a just being will never punish a person for experiencing misfortune, which he was not alive to avoid.

Hop. To me your discourse appears reasonable; but how do my sentiments support your system?

Cal. You would each of you do well, in forming theories, occasionally to look into the Bible; for your language reminds me of a young man, who was in the study of divinity, and was preparing to take orders by reading Pailey, without even a New-Testament in the house of his residence. Whether you will admit the scriptures to be rational or not, they do teach, that mankind being fallen in their progenitor, derive from him a corrupted nature, which renders them evil, and disabled in relation to good. We have ability and freedom to evil, and may therefore justly be punished. But if we obey in any one instance, the ability and will are to be ascribed to grace. By our imbecility, ignorance and obstinacy, we are shut up to the necessity of accepting life, even the whole spiritual life, from its first principle to its last exercise, as the gift of God, through Jesus Christ.

Hop. That salvation is of grace I teach; because God in mercy makes us *willing* to do, what we were *able*, but not *inclined* to perform.

Arm. You have so far harmonized with me, my brother Hopkinsian, that now I feel some reluctance in opposing you. Your weapons however must be directed against yourself, if you do not entirely renounce the Presbyterian of Geneva. You say, that God gives man *natural* power to obey him; but creates a *moral* disposition to sin, which is a *moral inability*, and which cannot

be removed by any human exertion. But God does require men to be renewed, to put away their evil heart of unbelief, to change their vile disposition ; and if they cannot do it, if he has not given them the requisite ability to obey, he requires an impossibility.

Hop. It is however, a *moral* and not a *natural* impossibility.

Arm. It is as unjust to require a *moral* as a *natural* impossibility ; for the first is simply an impossibility in relation to moral or religious subjects ; and the second, in relation to natural objects. To require, in regard to the heart, an impossibility, is as unjust, as to require an impossibility in relation to the hands or feet. If a man is destitute of ability to love, which is a moral ability, you cannot reasonably require him to love, any more than you could command with propriety an impotent man, labouring under a natural inability, to walk.

But God requires all men to love him ; and since all the divine requisitions are reasonable, it follows, that no man labours under any kind of inability to make that new heart, which consists in exercises of love.

Cal. Your reasoning against the pretender to Calvinism is correct. My brother ought to take, at once, your Arminian ground and defend it ; or say with Calvin, that God still has a right to demand of men that obedience, which they, by the fall, have lost ability to render. He should say, that the fallen man has no more power, of any sort, to live, than the dead man to move. Then he would give God's grace the glory, not only of making sinners *willing*, but *able*, to render an acceptable sacrifice to the Lord.

Arm. Were he so opposed to my sentiments as you are, I should despair of his becoming, what you call a heretic, but what I deem an orthodox divine.

Hop. I still maintain, that men have *natural* power to obey ; to make themselves new hearts ; but they want a *moral ability*, which consists in a right volition,

Arm. That is merely saying, that men want a new heart; and not that they want the moral power to produce it; for you affirm that a right volition constitutes the new heart. A volition is not something which may be created, which is then confined, like a bird in its cage, in some corner of the mind, and which, when convenience requires, may be brought into exercise. A volition is itself an exercise, or it is the act of willing.

Hop. All of our school, however, maintain, that every holy exercise, or volition, is created, or produced by divine efficiency.

Arm. You say too, that God is the efficient cause of every volition; and equally of holy and sinful exercises. Now I admit, that divine agency has as much concern in one of my mental acts, and cordial exercises, as another: but I cannot think that God creates in me either sin or holiness.

An efficient cause is that cause which produces the effect, and gives character to the thing produced; or makes it what it is, whether matter or mind, wood or stone, light or darkness, moral good or moral evil. The explanation of the proposition, then, that God is the efficient cause of every volition, is this; that Jehovah produces every moral action. Man may be the instrument through which an action is performed, but God is the mover, cause and agent, who makes holiness and sin. Loving, hating, envying, repining, are moral exercises, which we have been accustomed to ascribe to sinful men, but if this doctrine be true, God causes me to love my friends, hate my enemies, envy the prosperity of the wicked, and repine at his dealings. Every external action is performed in consequence of some volition, and therefore the holy God makes men sinners or saints, without any of their own efficiency. Whoever causes a volition must be the author of that exercise, and if there is any sin in choosing evil, and if God makes our will, Jehovah, (O the horrible impiety of the doctrine!) must be accounted a sinful being. If we are merely instrumental, and not efficient agents, there can be no more iniquity imputed to an assassin, than to the instrument of death, which is found in his bloody hands; and we might as well exhort the dagger to repent, as the wretch who used it; for he

was not the original mover, not the author of the murderous volition, or of the overt act ; neither can he by any *moral* power which he possesses to perform the *moral* action, exercise repentance.

Hop. You have forgotten, it seems, that holiness and sin consist entirely in the *nature* of choice or volition, and not in the *causing* of volition.

Arm. Tell me, do you predicate sin of any thing but moral action?

Hop. Already have I said that we do not.

Arm. But you have said too, that sin may be predicated of the nature of volition, or, which is the same, of the quality of an action. Now, there is a manifest difference between *action* and the *quality of action* ; between the act of willing, and the nature of the volition, which is produced. But you have said that sin consists in the nature of choice. Nature is not action. The nature of choice is the effect of action. It is something produced by the being who causes it. Now you have said, that sin consists in *action*, and in the *nature* of the moral action. By which will you abide ?

Hop. I say, that sin consists in moral action.

Arm. And this, you say, is immediately caused by God, so that the action is his ; and the sin consists in his action. If you should now change your position, and again say, that it consists in the nature of action, you would gain nothing ; but must admit, that this nature is the effect of divine action ; so that upon your principles, *there is but one sinner in existence !*

Cal. Your reasonings are impious on each side of the question.

Arm. These are not my sentiments. I am merely showing your brother Calvinist the tendency of his own doctrines. I can easily extricate myself ; but I know not how to disentangle him.

From this absurdity, into which his assertion, that God is the efficient cause of every volition, has brought him, I argue, that his fundamental principle is erroneous, and that every man is the efficient cause of all his own volitions. God preserves man in the possession of all his moral powers, and, if he loves or hates God, it is to be attributed to nothing but human agency, excited by the voluntary use of motives.

Cal. That is, truly, the tendency of the theory which you have opposed; but if both of you will be scriptural teachers, you must ascribe all iniquity to men and devils, while you give God all the glory of man's obedience. Fallen men have the power of doing evil; and when God plants his word in them, the root of faith is the secondary cause of every holy thought, volition, word and action. "Their righteousness is of me, saith the Lord." If God is the author of the sinful desires and actions of men, it is true that he punishes other beings, who are susceptible of pain, but not chargeable with criminality, for his own actions.

Arm. Reverse the last sentence if you please, so far as the nature of the action is concerned, and then see the inference from your own system.

Cal. With all my heart! If God is the author of holy desires and actions, when he makes a rebel happy, he crowns his own divine grace. Is there any thing horrible in this?

Arm. You give God all the merit of good works.

Cal. Yea, verily, I have pleasure in doing that. It is one part of the felicity of heaven, to say, "grace! rich grace! not unto us! not unto us, O Lord! thine is the glory!"

Hop. But how do you make it appear, that a dependent being can be the author of any of his own volitions? How can any man love or hate God, without being acted upon, by the mighty power of him in whom all move?

Arm. It is a plain dictate of common sense, that all guilt must devolve upon the *mover* of unholy desires; upon the person

causing, or originally exercising sinful volitions, and not upon the instrument. There is no blame to be attached to the pocket pistol of the duellist who *honourably* murders his man; or to the action produced by the powder and ball. The cause of this action is the guilty being, whose hand directs the instrument of death, and to his blood-thirsty soul we charge home the guilt. His action is sin; and his heart sinful.

Since, therefore, common sense forbids me to call God the author of sin: and since one volition no more requires divine efficiency than another, I conclude that man, who is the criminal or holy agent, is the prime mover of all his moral actions. There is fallacy in the intimation, that God *causes* the volition, and that the sinner brings it into action when he pleases, for a volition is nothing but an exercise, which does not exist before it is exercised. Besides, the sinner cannot bring this volition into exercise, without willing to do it; for which volition he is as equally dependent as for any former one; and hence, one volition to bring into exercise another volition, must precede another, without end.

You say, that it is impossible for God to create any being, that is capable of choice, which is not caused. Are, then, Jehovah's powers of creation confined to the formation of machines, which cannot act, without being subject to immediate physical causation?

Any being but an equal, he can create; and I know of no greater difficulty which omnipotence could find in making a man free, and the efficient agent of his own finite exertions, than in creating spirit. It is not so difficult to conceive of a finite as of an infinite efficiency; and would you deny the latter, because you cannot comprehend it? Man was made in the image of God, in relation to his moral powers, of thought, volition and action. This image was never lost. Man now can choose good and refuse evil, even as Adam could, who was like his Maker. Every man, according to my system, and to yours, if you would be consistent, has the same kind of freedom and ability which Jehovah possesses. Every argument which you adduce to prove, that man is not the efficient agent of his own volitions, tends to

prove that ~~no~~ being can cause his own exercises; that the volitions of the divine mind are dependent upon some pre-existing nature of things, and that there must be a prior cause to the first cause of all volitions.

Hop. If man is the cause of his own exercises, tell me, I pray you, how can God govern him, in every moral action, for the divine glory?

Arm. You seriously think, then, that the supreme Governor of the world cannot accomplish his purposes without performing every action himself?

Hop. Indeed, I do.

Arm. You suppose then, that your Maker has ability ~~to~~ manage no government, except upon mechanical principles. God is infinite in understanding, and in resources. He can do all his pleasure, while every man walks in his own ways. If man was infinite, there might be some difficulty in managing him; but if a man can do his pleasure with a wild beast, when he has him secured in a cage, without causing his animal volitions, I should suppose that the Lord of all could dispose of man, and overrule his actions for the promotion of his benign purposes.

Cal. Before the apostacy, man had the power of willing good and evil; but since the image of God was defaced, man, unrenewed, retains only the ability of choosing sin. When God renews the fallen being, he restores some ability to perform what is pleasing to his eternal Holiness. But what use would you make of your Arminian, or rather Hopkinsian doctrine of power?

Arm. I would say, as my friend does, that when the sinner is willing, he exerts his ability to make himself a new heart.

Hop. Remember, however, that I attribute this willingness to grace.

Arm. This act of willing, however, is as much the sinner's act, as any former choice of sin; so that according to your system, as well as mine, the sinner's salvation, since the atonement is universal, depends entirely on himself.

Hop. Does not God assist some more than others?

Arm. Yes: God helps those persons most, who help themselves most; for when we will or work, God works in us to will and to do; for in him we live, move, and have our existence.

Hop. Are not some elected to everlasting life?

Arm. Yea, verily; those persons are elected, who by their own natural ability make their calling and election sure.

Hop. Does not God give to some spiritual life?

Arm. Yes; to those who awake from carnal security, and arise from the death of sensuality. I use your own language, when I say, that God creates in those persons a clean heart, who make themselves a pure heart. He draws those with loving-kindness, who consent to follow him. He will have mercy upon those who first have mercy on themselves. The unregenerate often change their disposition in temporal matters; and why may they not with respect to spiritual things? The understanding is often convinced, so as to present motives to the heart, and habitual effort will produce a new train of affections.

Men may even *learn to love* what was once an object of disgust. From habit they may even love that, which is, in its own nature, poisonous to the constitution.

Cal. Did you ever hear a sage divine compare the formation of the new heart, to the acquisition of a taste for tobacco?

Arm. N- : never.

Cal. If you have not, I have. Imagine that some lounge of fifteen has taken up a resolution to be a brave fellow. He procures a large box, and fills it with the Indian plant. Repeatedly he reels to and fro, like a drunken man; but finally he loves the bane of his life. According to your plan he is making a new heart. By habit he has acquired a taste for that, which, in its own nature, is poisonous to the constitution! O shame, shame on such divinity! Brethren, let me warn you of the tendency of your doctrines. You open wide the door to infidelity, and every enemy of Christianity.

Arm. I will not suppose, that you are so unfriendly as to intend that sarcasm for me, or for any follower of Arminius.

Cal. Do you not make piety a habit?

Arm. Do not the *strict* Calvinists make the new heart consist in the habit of soul, which is formed by exercise?

Cal. Those who lay claim to *strict* Calvinism, in opposition to the standard works of Calvinism, must answer for themselves.

Hop. I am ready to answer for them, that they do not use the word habit to denote the new heart. They merely say, that no one can form an idea of the heart, in distinction from moral exercises. The man who habitually loves what is morally good, has indeed what some call the habit of holiness; for a continued mode of action may be called a habit.

Arm. You grant, what I affirm, that to continue the train of good exercises forms a virtuous habit. This HABIT I call the new heart; and those EXERCISES which form the habit, you call the new heart.

Cal. Can the Ethiopian change his skin, or the Leopard his spots?

Here the servant entered with an invitation to supper. By mutual consent the discussion ceased: but it was proposed that each one, at some more convenient season, should resume the vindication of his peculiar doctrines.

CHAPTER XI.

OF THE CHRISTIAN GRACES.*

CALVIN,

AND

OTHERS.

"Now we shall have a perfect definition of faith, if we say, that it is a steadfast and assured knowledge of God's kindness towards us, which being grounded upon the truth of the free promise in Christ, is both revealed to our minds, and sealed in our hearts by the Holy Ghost."

Institution, B. 3. ch. 2. sec. 3.

"The object of faith is not barely God, as the schoolmen coldly affirm, but God displaying himself in Christ."

B. 3. ch. 2. sec. 1.

"Faith beholdeth Christ in no other glass than the gospel."

"There is a general relation of faith to the word, and faith can no more be separated from the word, than the sun-beams from the sun from which they proceed. Therefore in Isaiah (lv. 3.) God crieth out: 'hear

"Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation."

Larger Cat. Q. 72.

This faith is the gift of God.

Larger Cat. Q. 71. Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch 11. sec. 1.

Faith is given only to the elect. The manner of giving is, by the working of the Holy

* The primary Christian Graces, according to all theological writers, are FAITH, REPENTANCE, HOPE, and LOVE. To this order, however all do not assent. Some invert it, either wholly or in part; and others virtually reduce them all to one. These Christian graces are all comprehended under the general phrase, "evangelical obedience;" because the *gospel* requires them; and the person who believes, repents, has good hope through grace, and loves God and his neighbour, obeys the gospel.

CHAPTER XI.

OF THE CHRISTIAN GRACES.

HOPKINS,

AND

OTHERS.

"In order to believe on Christ, men must be born again."

Dr. Hopkins' statement of his own creed, in the Memoirs of his life, published by Dr. West,

*p. 205.**

"I. Saving faith is represented in many passages of scripture as consisting in a belief and assurance of the truth and reality of those things which are revealed and asserted by God in the divine oracles. Or a conviction and an assured knowledge, that the gospel is true; that Jesus Christ is the Son of God, and the Saviour of the world; and they who have this belief, assurance or knowledge, are considered and declared to be in a state of salvation."

Syst. Vol. 2. p. 2.

"Disinterested affection is the tree, which supports repentance and faith and all the other branches of Christianity."

Mass. Miss. Magazine, Vol. 3. p. 341.

One of the first and most important duties included in this disinterested love, is unconditional submission to God, without any view to his mercy.

Emmons, p. 29. Hopkins' Syst. Part 2. ch. 4. and Hopkins' Sermons, p. 307 and 311.

* Dr. Hopkins has clearly taught that men must *first* be born again, and *then* believe, while Calvin taught, that the communication of the saving grace of faith, was itself the beginning of spiritual life. In the 4th chapter, of the 2nd Part of the System, we find *five general observations* concerning faith, and *then a definition*, which is afterwards supported by three general heads, some miscellaneous remarks, and an "improvement." That the reader may form some idea of the doctrine concerning faith, he is presented with most of the observations, which are connected, (by arithmetical concatenation) in their *systematical* order.

CALVIN, AND OTHERS.

me, and your soul shall live.' Spirit, and the manner of working is ordinarily, through the ministry of the word, persuading and enabling the sinner to embrace the offered Saviour. And that the same is the fountain of faith, John sheweth in these words: (John x. 13.) 'these things are *written* that ye may believe' And the prophet meaning to exhort the people to believe, saith, (Ps. xcv. 8.) 'this day if ye shall *hear* his voice.' &c. And to hear is commonly taken for to believe."

"Therefore take away the word and then there shall remain no faith. We do not here dispute whether the ministry of man be necessary to sow the word of God that faith may be conceived thereby, which question we will elsewhere treat of ; * but we say that the word

Con. C. Scot. Say Plat. Con. P. C. U. S. ch. 14. sec. 1 Larger Cat. Q. 67. and Shorter Cat. Q. 31.

Saving faith is of such a nature, that it is capable of increase and diminution, of being strengthened and weakened, and of growing up to a full assurance.

Say. Plat. Con. C. Scot. and Con. P. C. U. S. ch. 14. Sec. 1, and 3. and Larger Cat. Q. 89.

* "It was the office of the second Elias, (as Malachi witnesseth, iv. 6.) to enlighten the minds and to turn the hearts of fathers to the children, and unbelievers to the wisdom of the righteous. Christ pronounceth that he sendeth apostles, that they should bring forth fruit of their labour. John xv. 16. But what that fruit is Peter shortly defineth, saying that we are regenerated with incorruptible seed. 1 Pet. i. 23. And therefore Paul glorieth that he by the gospel begat the Corinthians, and that they were the seal of his apostleship. 1 Cor. iv. 15. Yea, that he was not a literal minister. 1 Cor. ix. 2. such as did only beat the ears with the sound of voice, but that there was given him an effectualness of spirit, that his doctrine should not be unprofitable. 2 Cor. iii. 6. In which meaning also in another place he saith, that his gospel was not in word only, but in power. 1 Cor. ii. 4. He affirmeth also that the Galatians, by hearing received the spirit of faith. Gal. iii. 2. Finally, in many places he maketh himself not only a worker together with God, but also assigneth himself the office of giving salvation. 1 Cor. iii. 9. Truly he never brought forth all these things to this intent, to give unto himself any thing, were it never so little, separately from God ; as in another place he briefly declareth, saying, our labour was not unprofitable in the Lord, according to his power, mightily working in me.

HOPKINS,

AND

OTHERS.

¶ II. Saving faith, in a number of places, is represented— as consisting in the exercise of the heart, and choice of the will; this being essential to it, and including the whole.”

Of this description are the passages, which speak of *receiving* Christ, *coming* to him, *eating his flesh* and *drinking his blood*, *calling* upon his name, *looking* unto him, *trusting* in him and *seeking* him. “Therefore a saving belief of the truth of the gospel, supposes and implies right *exercises of heart*, in *tasting* and *relishing moral beauty*, and embracing it as good and excellent.”

The gospel is an exhibition of “the sum of all the moral beauty and excellence that is to be seen by created intelligences, in the whole universe.” He who has a true discerning of this beauty, and has a renewed heart which loves Christ, the central sun of all this moral

According to the 11th Sermon of Dr. Emmons, love is the essence of obedience, which is first created in the heart, and comprehends in its own nature all the christian graces. “If we turn our attention inwardly and examine the operations of our own minds, we shall be convinced that love is something very different from either perception, reason, or conscience. These are natural faculties, which do their office independently of the will.* It depends upon our perception, not upon our will, whether an object shall appear either white or black. It depends upon our reason, not upon our will, whether a proposition shall appear either good or evil. But it depends entirely upon our *choice*, whether we shall love either a white or a black object, either a true or false proposition, either a good or an evil action. Hence we intuitively

1 Thess. iii. 5.” *Inst. B. 4. ch. 1. sec. 6.* “In the mean time, the Father of lights cannot be forbidden, but as he enlighteneth the bodily eyes with the beams of the sun, so he may enlighten our minds with sacraments, as with a brightness set mean between. Which property the Lord taught was in his outward word, when in the parable he calleth it seed. Mat. xiii. 4. “As we say that from seed corn both springeth, increaseth and groweth up to ripeness; why may we not say that faith taketh from the word of God both beginning, increase, and perfection?”

Institution, B. 4. ch. 14. sec. 10, 11.

* See Note C. at the end of this chapter.

CALVIN, AND OTHERS.

itself howsoever it be conveyed to us, is like a mirror where faith may behold God. Whether God doth therein use the service of man, or work it by his own only power, yet he doth always show himself by his word unto those, whom his will is to draw unto him: wherefore Paul defineth faith to be an obedience that is given to the gospel. Rom. i. 5."

Inst. B. 3. ch. 2. sec. 6.

"We deny not in the meantime that it is the office of faith to agree to the truth of God, how oftsover, whatsoever, and in what sort soever it speaketh: but now our question is only, what faith findeth in the word of the Lord to lean and rest upon. When our conscience beholdeth only indignation and vengeance, how can it but tremble and quake for fear? And how should it but flee God, of whom it is afraid? But faith ought to seek God, and not to flee from him. It is plain therefore that we have not yet a full definition of faith, because it is not to be accounted for faith to know the will of God, of what sort soever it be: but what if in the place of will, whereof many times the message is sorrowful and the declaration

"True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, but also an assured confidence which the Holy Ghost works by the gospel, in my heart; that not only to others, but to me also; remission of sin, everlasting righteousness, and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits."

Heidelberg Catechism, Q.

21.

"The first coming unto God, good Christian people, is through faith, whereby (as it is declared in the last sermon) we be justified before God." It is to be observed, "First, that this faith does not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it can no good works be done, that shall be acceptable and pleasant to God."

Homilies of the Church of England, B. 1. Art. 4. part 1.

Without faith "can no good work be done, acceptable and pleasant unto God; for as a branch cannot bear fruit of itself, saith our Saviour Christ, except it abide in the vine; so cannot ye, except ye abide in me. I am the vine, and ye are the branches: he that abideth

HOPKINS,

AND

OTHERS.

glory, has saving faith. "Therefore men must have an obedient, holy disposition of heart, *in order to exercise* saving faith. It is with such a renewed heart that men believe unto righteousness."

Syst. Vol. 2. p. 4 to 12.

"III. It appears from the scriptures that *love* is implied in saving faith, and is essential to it; so that where there is no holy love there is no true faith." "Faith which worketh by love." (*Gal. v. 6.*) The apostle does not here say, that faith *worketh love* or *produces* it, as if faith preceded as the cause of love; and that love is connected with faith, and follows it, as the certain consequence and effect of it. But he says, faith worketh *by* love, as some machines move *by* wind or water, springs or weights. He asserts that love is the life and active nature of saving faith. By this it is a loving active faith; love being the life and soul of it." "And now abideth faith, hope, love, these three; but the greatest of these is love. 'Love is the greatest, as faith and hope are comprehended in love, as the active nature, life, and essence of them.' Love is the very es-

know, that love is a free, voluntary affection, which is entirely distinct from every natural faculty of the mind. It is neither a *power* nor principle of action, but rather an act, or exercise itself." That love which God requires, and which fulfils all the demands of the law, "is *universal*, extending to being in general, or to God and all his creatures. '*The righteous man regardeth the life of his beast.*' The primary object of true benevolence is *being* simply considered, or a mere capacity of enjoying happiness and suffering pain. It necessarily embraces God and all sensitive natures." "It is therefore, the nature of true benevolence to run parallel with universal being, whether uncreated or created, whether rational or irrational: whether holy or unholy." "True love is *impartial*. It regards every proper object of benevolence according to its apparent worth and importance in the scale of being."* "True love is not only *universal* and *impartial*, but *disinterested*. Mercenary love can never form a virtuous character. This Cicero demonstrates—and all dramatic

* See Note A. at the end of the chapter.

CALVIN,

AND

OTHERS.

dreadful, we put *kindness* or *mercy* ? *

in me, and I in him, he bringeth forth much fruit : for without me ye can do nothing."

" Truly, so we shall come nearer to the nature of faith. For we are then allured to seek God, after that we have learned that salvation is laid up in store with him for us " " Therefore there needeth a promise of grace, whereby he may testify that he is our *merciful FATHER* ; for that otherwise we cannot approach unto him, and upon that alone the heart of man may safely rest. For this

reason, commonly, in the Psalms, these two things *mercy* and *truth* do cleave together, because neither should it any thing profit us to know that God is true, unless he did mercifully allure us unto him : neither were it in our power to embrace his mercy, unless he did with his own mouth offer it. *Pe. lx. 11.* I have reported

Hom. C. England. B. 1. Art. 5. part 1.

All good works spring from faith in Christ.

12 and 13 Art. C. England.

" Moreover, our charitie, (or love,) and our workes cannot please God if they be done of such as are not just : wherefore we must first be just, before we can love or doe any just workes. We are made just (as we have said through faith in Christ, by

* Calvin was no advocate for that which is dignified with the title of " unconditional submission to the will of God " Submission to the divine will is, indeed, the indispensable duty of every rational being : but it is to be remembered, that we are not required to submit to any *imaginary*, or *hypothetical* character of Jehovah. We are to love that God who *actually* exists, and possesses the character attributed to him in the holy scriptures. We are to submit to his will, who has revealed himself, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." This is a definite character. To this God sinners must yield willing obedience. Did we know nothing of God, but his *justice*, we might submit, but it would be from *fear*.

HOPKINS,

AND

OTHERS.

sence of faith. "True faith implies a right taste and exercise of heart, which can be nothing but love; and the light and discerning which is essential to faith, implies disinterested benevolence."

*Syst. Vol. 2. p. 13 to 17.**

"IV. Repentance comes into the nature and essence of faith"

This is evident, because,

1. The scriptures represent repentance as necessary *in order to* pardon. 2. Because "forgiveness of sins is promised to repentance." and "3. Because faith is represented in the scripture as *the only condition*† of pardon and salva-

writers acknowledge." "This God himself maintains in his controversy with Satan, about the sincerity of Job." It is also taught in the 1 Cor. ch. xiii. where the apostle commends charity as seeking not her own.

This true love is the fulfilling of the law, because it conforms the heart to that God, who is love. When we love perfectly, we are *perfect* as our Father, who is in heaven is perfect; and God can require no more of man.

* The Calvinists believe that love is implied in faith, as a consequence, or fruit. Instead of considering love as a machine which is to be turned by love, as by wind or water, they compare the union of a sinner with the Lord Jesus Christ, to an ingraftment. The scion must be inserted into the good olive, before it can grow; and then, "contrary to nature," the fruit must be made to partake of the excellency of the tree, instead of being such as would naturally spring from the nature of the graft. Naturally, the fruit is of the description of the bud, with which the vine is inoculated; but contrary to nature, God makes us partake of the vine; and after the spiritual connexion is formed, we have our "fruit unto holiness."

† Calvinists use the word, *condition*, in a different sense. They say that according to the covenant of redemption, the atonement was the *only condition* of pardon and salvation. Faith is represented as an *instrument*, or *means* of uniting us to Christ, instead of a *condition* of our mystical union with the Saviour. By faith we are made members of Christ's body, and so soon as we are thus connected with the Head, we derive spiritual life, and ability to love and act, as the limbs of the human body are moved by means of the nervous energy of the brain. Before the mystical union is formed, the heart cannot palpitate with one emotion of love.

CALVIN, AND OTHERS.

thy truth and thy salvation, I have not hidden thy goodness and thy truth. *Ps. xxv. 20.* Thy goodness and thy truth keep me."

Inst. B. 3. ch. 2. sec. 6.

"As the persuasion of the fatherly love of God is not fast rooted in the reprobate, so do they not soundly love him again as his children, but are led with a certain affection like hired servants. For to Christ only was the spirit of love given, to this end, that he should pour it into his members."

B. 3. ch. 2. sec. 12.

"But hereupon hangeth the chief stay of our faith, that we do not think the promises of mercy which the Lord offereth to be true only in others beside us, and not at all in ourselves: but rather that in inwardly embracing them we make them our own."*

B. 3. ch. 2. sec. 16.

"We make the foundation of faith to be the free promise

the meere grace of God, who doth not impute unto us our sinnes, but imputeth unto us the righteousness of Christ, yea and our faith in Christ he imputeth for righteousness unto us. Moreover the Apostle doth plainly *derive love from faith*, saying, *the end of the commandment is love, proceeding from a pure heart, a good conscience, and a faith unfeigned.*

Latter Con. Helvetia, ch 15.

"And this faith is the meere gift of God, because God alone of his power doth give it to his elect, according to measure, and that when, to whom, and how much he will, and that by his holy Spirit, *through the meanes of preaching the gospel, and of faithfull prayer.* This faith hath also her increases, which unlesse they were likewise given of God, the apostle would never have said, *Lord increase our faith.*" "Faith cometh by hearing, and hearing by

* The Hopkinsians say, that we must love God, without any view to the application of divine mercy in our own case. We must love the abstract character of God. The Calvinists affirm, that we do not know what God is in himself, so as to believe in him and love him, any farther than he has revealed himself by his word and works. The whole character of God, which is exhibited, is the object of religious regard; and there is no reason for abstracting one attribute, more than another, and then requiring that the sinner shall submit to a maimed Deity. The question is, "do you love that God, who has *mercy*, for one of his perfections?" It is not an *unknown* character, or will, which demands faith or submission,

HOPKINS,

AND

OTHERS.

tion by Christ." "From these premises it follows, that saving faith and repentance are not two distinct exercises, but imply and include each other."

"What Mark calls *believing*, Mark xvi. 16. Luke calls *repentance*, Luke xxiv. 47." *Acts* xx. 21. *Mark* i. 15. *Mat.* xxi. 32, and *Acts* xxvi. 20. are quoted to prove, that such a repentance as includes saving faith precedes the proper exercise of faith in Jesus. "As repentance towards God is put first, so it takes place in the mind first, in the order of nature, and precedes faith in Jesus Christ."

"Evangelical repentance," however, or repentance for sins against Christ and the gospel, and for the great sin of unbelief, "is not prior to faith in Christ."

Vol. 2. p. 17—28.

V. The whole of evangelical obedience is included in saving faith. "Saving faith does not

"It appears from express declarations of scripture, that love answers the full demand of the law."

"It is the nature of true love to make us feel and act in every respect, just as God requires." If we love God, we shall love our neighbour, love God's supreme and universal dominion, love to pray, and delight in obeying all the commandments. Love will lead us to believe on the Lord Jesus Christ; for faith worketh by, [or rather, *is worked by*] LOVE. It is the "*natural tendency of love, to produce every virtuous feeling and action.*"* "Love restrains men from every thing which God forbids." In short neither the law nor the gospel, requires any thing but LOVE. All obedience consists in the *positive* exercises of true love; and all disobedience in the *positive* exercises of false love, or selfish-

* The most consistent metaphysicians will, unguardedly, speak at times, the language of common sense, in opposition to their own fine-spun theories. Dr. Emmons has taught, repeatedly, that there is no such thing as a *principle of good*, which produces good volitions, because all volitions are immediately created. Here, however, he speaks of the *natural tendency of love to produce virtuous feelings and actions*. Does he now consent that love is a principle, which produces holy volitions? Or does he intend to affirm, what he has denied, that one good exercise produces another? Common sense will, now and then, belie speculation!

CALVIN, AND OTHERS.

of God, because faith properly stayeth upon it." "Faith seeketh for life in God, which is not found in commandments or declarations of penalties, but in the promise of mercy, and in no other promise but such as is freely given." "The faithful do every way embrace and receive the word of God, but we appoint the *promise of mercy* to be the proper mark of faith."

B. 3. ch. 2. sec. 29. Latter Con. Helvetia, ch 16.

The last quoted chapter also says, that we are "created or regenerated through faith."

"Now we attain unto these so divine benefits, and the true sanctification of the Spirit of God, *by faith*, (which is the meere gift of God, not by any either our strength, or merits :) which faith being a sure and undoubted substance, and laying hold on things to be hoped for from the good will of God, doth send out of it selfe chari-

"We are regenerated by faith." "Now it ought to be out of question, that repentance doth not only immediately follow faith, but also *spring out of it*." *

"As for them that think repentance doth rather go before

* Before we believe the testimony of God, we cannot be sensible of our lost estate and vile character. Until we believe the law of God to be holy, just and good, we shall not believe ourselves justly condemned. Until we firmly believe, that the threatenings of God are true, we shall be insensible to them, and have no will to escape from impending wrath. We must also believe, that the promises of God, are all "yea, and amen," before we shall trust in them. An unbeliever cannot hate what he neither sees nor believes to be a crime: nor will sin become odious to any person, before he believes the testimony of God, concerning its odious nature. How then, can a man repent, or perform any good work, before he firmly believes? In that very moment in which any one believes, he may have an evangelical conviction of sin, hatred of it, and a desire to forsake it, but never before. Repentance is an act of the believer in putting off the old man of sin, which implies *regret* at the past, which he believes to have been evil; and a *desire* to do no more what he believes to be evil, together with a sincere resolution to deny all ungodliness. Gratitude, love, and hope are, in like manner, dependent on faith for existence. But faith which produces not these good works, is no better than the faith of devils. In many instances it is not so good, for they believe, and tremble,

HOPKINS, AND OTHERS.

produce obedience, or the latter flow from the former, as the effect from the cause; but faith itself is evangelical obedience, and cannot be distinguished from it."

Syst. Vol 2 p. 28.

"The various christian exercises, which are denoted by different names in scripture, and commonly called *christian graces*, are not in themselves so distinct and different as not to imply each other."*

Vol. 2. p. 36.

"Right views and exercises of heart, respecting God, considered as being what he is in himself, is LOVE, considered in the general nature of it, as consisting primarily in disinterested benevolence, and comprehending all holy love. This is generally meant perhaps by love, when spoken of in scripture, in distinction from other graces, such as faith, hope, &c. and is the root and essence of all right exercises of the heart."

Vol. 2. p. 38.

"Repentance, faith, hope and every christian grace, may all be comprised in the same exercise of heart." They "are nearly love diversified, with re-

ness. "If love is the fulfilling of the law, then a good heart consists in love." Only separate the exercises of love from a good heart, and there will be no good heart left. "If a good heart were distinct from love, then we could form a clear idea of it distinct from love. But whenever we think of a good heart, either in ourselves or in others, we think of kind, tender, benevolent feelings, or the exercises of pure, divine love.

And it is out of our power to conceive of a good heart, which is not wholly composed of good affections, or the genuine feelings of true benevolence."

Emmons, p. 249 to 263.

"Some suppose, that a good heart essentially consists in a good *principle*, taste, or relish, which is totally independent of the will. They imagine that Adam was created with such a good principle, taste or relish; which was the source of all his holy exercises and actions, be-

* See Notes B. and C. at the end of this chapter.

CALVIN, AND OTHERS:

faith than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument to think so."

B. 3. ch. 3. sec. 1.

"Christ, (say they) and John in their preachings do first exhort the people to repentance, (*Matt. iii. 2.*) and then they afterwards say that the kingdom of heaven is at hand. (*Matt. iii. 7.*) Such commandment to preach the apostles received, such order Paul followed, as Luke reporteth. *Acts xx. 21.* But while they superstitiously stick upon the joining together of syllables, they mark not in what meaning the words hang together. For when the Lord Christ and John do preach in this manner: repent ye, for the kingdom of heaven is come near at hand: do they not fetch the cause of repentance from mere grace and promise of salvation? Therefore their words are as much in effect as if they

tie, and then very excellent fruits of all virtues."

Former Con. Helvetia, written A. D. 1536.

"Among good workes the chiefest, and that which is the chiefest worship of God, is faith, which doth bring forth many other vertues, which could never be in men, except their hearts had first received to beleieve. *How shall they call on him in whom they doe not beleieve?** So long as mens mindes are in doubt, whether God heareth them or not, so long as ever they think that God hath rejected them, they doe never truly call upon God. But when as once we do acknowledge his mercy through faith, then we flie unto God, we love him, we call upon him, hope in him, looke for his helpe, obey him in afflictions, because we doe now know our selves to be the sonnes of God."—"These services doth faith bring forth. Very well there-

* WITSIUS, a distinguished Calvinist, in treating of faith, says, that it is a gift of God, produced by the *external* preaching of the word, and the *internal* teaching of the Holy Ghost, which presupposes *knowledge*, implies *assent* to the testimony of God, and is followed by love, and the other christian graces. *Something* must be *known*, according to the Calvinistic plan, as the *object* of faith; and according to the Hopkinsian scheme, as the *motive in view of which*, the holy volition shall be produced. The former says that the mercy of God in Christ must be known; and the latter contends that the least portion of moral beauty is sufficient, for the object, in view of which, the love of being in general shall be created.

HOPKINS,

AND

OTHERS.

spect to the objects and operations of it. *Love* is often mentioned in the scriptures as intending the whole of christian holiness." "And *hope* is used to express the whole of saving faith."

fore the fall. And upon this ground they suppose, that regeneration consists in implanting a new principle, taste or relish in the mind, which is the source of all the holy exercises of the subject of grace. But this sentiment is totally repugnant to the law of love. This law requires no such principle of holiness, but holiness itself. The law requires nothing which is *previous* to love, but love itself."

Emmons, p. 265.

DEFINITION.

"*Saving faith is an understanding, cordial receiving the testimony concerning Jesus Christ, and the way of salvation by him; in which the heart accords and conforms to the gospel.*"

Syst. Vol. 2. p. 39.

"Some suppose, that sinners are *passive*, in having a new heart, or in becoming real saints. But if a new heart does not consist in a *principle* of holiness, but in the exercise of holiness, or true benevolence; then the sinner may be as *active* in beginning to be holy, as in continuing to be holy."

Emmons, p. 267.

ILLUSTRATION.

1. The things which the gospel contains are matter of pure revelation. 2. The gospel is a testimony, concerning God

This love, and consequently faith, repentance and hope, are the gift of God, because he creates the holy exercises of love.

Emmons, Ser. 10.

CALVIN, AND OTHERS.

had said, *because* the kingdom of heaven is come near at hand, *therefore* repent ye."

B. 3. ch. 3. sec. 2.

"Where they comprehend *faith under repentance*, it disagreeeth with that which Paul saith in the Acts, that he testified to Jews and Gentiles, repentance unto God and faith in Jesus Christ, where he reckoneth repentance and faith as two diverse things. What then? Can true repentance stand without faith? No: but though they cannot be separated, yet they must be distinguished. As faith is not without hope, and yet faith and hope are diverse things; so repentance and faith, although they hang together with one perpetual bond, yet they rather should be conjoined than confounded."

*B. 3. ch. 3. sec. 5.**

Faith is the gift of God; (*B. 1. ch. 7. sec. 5. B. 2. ch. 3. sec. 8.*)

fore said Ambrose, 'Faith is the mother of good will, and of just dealing.'

Con. Auspurg.

"Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit, and word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in the ways of new obedience."

Larger Cat. Q. 76. Con. C. Scot. Con. P. C. U. S. and Say.

Plat. ch. 15. sec. 1, 2.

All good works are *the fruits*, as well as the evidences of faith.

Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 16. sec. 2.

* "The gospel presents a *faithful testimony* to be *believed*, exhibiting an amiable object to be *loved*, and good things to come, to be hoped for. FAITH respects the truth of the testimony; LOVE what is amiable in it; and HOPE the good things in prospect." *Lathrop on Ephesians.*

It has been said, that calling upon the name of the Lord is faith. Is it not rather a proof that faith already exists? Who calls upon one, in whom he does not believe? Who asks for mercy, where he does not believe that any mercy is to be found? Again, it has been said, that seeking the Lord is faith. But who seeks any temporal or spiritual good, which he does not believe to exist? It is also said, that love is faith. But who loves an object which he does not previously believe to be lovely?

HOPKINS,

AND

OTHERS.

and the things which he has done for us, and the good things which he has freely offered to all. 3. The gospel represents man as infinitely guilty and miserable, as wholly undone, helpless and lost, and altogether dependent on the Redeemer for that help and grace, of which he is, and ever will be, infinitely unworthy. Now to manifest a right disposition towards all these truths, which are exhibited, presupposes disinterested benevolence, which is *believing* in them; which is holiness.

Vol. 2. 40th to 46th page.

"It is agreeable to the nature of virtue or true holiness to be created. The volitions or moral exercises of the mind are virtuous or vicious, in their own nature, without the least regard to the cause, by which they were produced. This is apparent, upon the principles of those, who deny the possibility of created holiness."

Emmons, p. 279.

It would be selfishness and sin to love God *for this reason*, that he first loved us. Faith, and every christian grace must consist in disinterested love. *"We love him because he first loved us"*: that is, had he not been first in his love, and *opened a way for our reconciliation*, by sending his Son to be the propitiation for our sins, and by

IMPROVEMENT.*

From this view of faith we learn, 1. That many have been mistaken in supposing that

by sending his Son to be the propitiation for our sins, and by

* The Calvinists teach, that saving faith is neither a speculative assent to truth, nor a temporary faith, nor a fanatical persuasion, nor the faith of miracles, nor the faith of devils, nor a metaphysical faith. They admit also, that no man can know himself to be a believer, until he has evidence from the existence of the fruits of faith in his affections and life. They affirm, however, that the sinner's warrant to *believe in Christ*, does not arise from his warrant to *believe that he is a believer*. This would be the same, as to require him to *believe* before he *believed*, that he might feel authorized to trust his guilty soul to the Saviour. The sinner must *first* believe, before he can have any evidence of his faith. It is idle, therefore, to pretend as many do, that the sinner must first love God, before he can have any warrant to believe in the Saviour. The promise is a warrant; and our love an evidence for faith.

CALVIN,

AND

OTHERS.

which proceedeth from election : (*B. 3. ch. 22. sec. 10.*) which is founded on the promise of mercy : (*B. 3. ch. 2. sec. 29.*) which followeth teaching : (*B. 3. ch. 2. sec. 6.*) which is the root of all good things : (*B. 4. ch. 13. sec. 20.*) which changes the whole man ; (*B. 3. ch. 3. sec. 1.*) which breedeth repentance : (*B. 3. ch. 3. sec. 1.*) which engendereth love : (*B. 3. ch. 2. sec. 41.*) and which is joined with hope. (*B. 3. ch. 2. sec. 42.*) "The beginning of willing and doing well is of faith."

B. 2. ch. 3. sec. 8.

"Godliness I call a reverence of God, joined with love of him, which is procured by knowledge of his benefits. For men will never with willing obedience submit themselves to God, until they perceive that they owe all things to

"We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin." This is "such a faith as is called in scripture a faith that worketh by love, which excites a man to the practice of those good works, which God has commanded in his word.—Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God." "It is by faith in Christ that we are justified, even before we do good works : otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good."

Con. R. D. C. Art. 24.

"We believe that we who by nature are the servants of sin, are regenerated unto a new life, by meanes of this same faith ; and by this faith we receive grace to live holily, whiles we do embrace that evangelicall promise, that the Lord will give unto us the Holy Ghost."

French Con.

"By faith is signified a confidence, resting in the Sonne of God the Reconciler, for whom

HOPKINS,

AND

OTHERS.

faith consists in believing that *our* sins are forgiven, that Jesus died for *us*, and that *we* shall be saved. Men must *first* repent and believe, in order to pardon. That is not saving faith, which consists in speculative belief of the truth, or which includes the idea of meritorious works, or which can be separated even in theory from evangelical obedience, or which precedes regeneration and the existence of a new heart of love. 2. We learn why faith is represented as a duty; because it is, in its own nature, universal obedience. 3. The interests of holiness are secured by this faith. 4. According to this representation of faith, Paul and James are perfectly consistent. 5. We learn why pardon and salvation are promised to the least degree of true holiness. 6. We may see how saving faith is the gift of God; faith is the gift of God, as holiness is his gift, because they involve each other, and are really the same.*

his spirit regenerated us unto holy disinterested love, to which the unrenewed heart is an utter stranger: had he not thus first loved us, and done all this for us, we should never have known what true disinterested love is." We love him, because he *creatively caused* us to love him.

Hopkins' System, Vol. 1. p. 564. Emmons, Spring, and Williams, passim.

It is requisite, to the existence of faith, and of every other saving grace, that the sinner should have such a disposition, as implies a willingness to be damned for the glory of God. "He therefore cannot know that he loves God and shall be saved, until he knows that he has that disposition, which implies a willingness to be damn-

* "SAVING FAITH, the nature of which we are now to explain, is not some one single action or habit of the soul; nor ought it to be restricted to one faculty of the mind alone, but is a certain aggregate, consisting of various exercises, diffusing their influence in turn, without confusion, and by a grateful combination mutually co-operating: it imports a change of the whole man; is the fountain of the whole spiritual life; and finally, is the holy and curiously inwrought work of the soul towards God in Christ. With difficulty therefore, can its extensive meaning be distinctly comprehended under any one expression."

CALVIN, AND OTHERS.

him ; that they are nourished by his fatherly care ; that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yield themselves truly, and with all their heart wholly to him unless they assuredly believe, that in him is perfect felicity laid up for them."

we are received and doe please God."

Con. Saxony.

"No man can love God above all things, and worthily imitate him, but he which doth indeed know him, and doth assuredly looke for all good things from him." "By this faith we are borne againe, and the image of God is repaired in us. By this

B. 1. ch. 2. sec. 1.

faith, whereas we are borne corrupt, our thoughts, even from childhood, being altogether bent unto evill, we become good and upright."

Con. Sueveland.

"It should not however, seem wonderful to any one that we embrace so much in the name of one Christian virtue. For, as when one says *life*, he designates by that one word that which diffuses itself through his whole soul, and every one of his faculties, and which is both communicated to his body and extends itself to all the actions of the living person ; so when we say, *faith* we would signify by that term, that which is the very prolific fountain of the whole spiritual life, which pervades all the faculties, and is appropriate to those who are to be united with Christ, and so to be made alive. to be sanctified, to be blessed."

"There are many actions, as well in *natural* as in *moral* things, which, according to almost universal consent, extend themselves through the whole soul, and cannot suffer themselves to be restricted to any one faculty. In *natural* things, there is *free choice*, which so far as it is a *choice*, is referred to the *understanding* ; but so far as it is *free*, rather to the *will* : so that as Bernard somewhere says, 'a man is free to himself, on account of his *will* ; a decider to himself, because of his *reason*.' In *moral* things there is the image of God, and original righteousness, which are to be placed neither in the intellect alone, nor in the will alone ; but which each faculty, of its own right, challenges to itself."

Witsii in Symbolum. Exercitatio III. Cap. 2, 3, 4.

HOPKINS, AND OTHERS.

Holiness consists in right exercises, and they are created by God. Wherefore, faith is the gift of God.

ed, if it be not most for the glory of God that he should be saved." *West's Life of Hopkins, ft. System, Vol. 2. ft. 40 to 53. 150.**

* The doctrines of Hopkins are utterly repugnant to all such representations of the nature of love, and faith, as are contained in the preceding page of Calvinism. In his dialogue, between a person whom he calls a Calvinist, and another, denominated a Semi-Calvinist, he attempts to prove that Paul was actually willing to be damned for his countrymen. Paul, he says, was actuated by the love of being in general; and if the salvation of his brethren the Jews, was a greater good than his everlasting, personal felicity, he was willing to be accursed from Christ, if his rejection might be their reconciliation. Hence he argues, that all good men must possess the same kind of disinterested benevolence, which dwelt in the great apostle.

"God has revealed it to be his will to punish some of mankind for ever. You know not but you are one of them. Whether you shall be saved or damned depends entirely upon his will: and supposing he sees it most for his glory, and the general good, that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned; for, not to be willing to be damned, in this case, is opposing God's will, instead of saying, *thy will be done*."

Life of Hopkins, p. 151.

"Without which submission it is impossible a man should be saved." "So there is no other way for us, not to turn enemies to God ourselves, but to be willing that some of our fellow men should be enemies to him for ever." "But as soon as we cease to be thus willing to be given up to sin, we are given up, and turned enemies to God and all good."

Life of Hopkins, p. 151, 156, 157.

See Note D. at the end of the chapter.

NOTE A.

ON THE LOVE OF BEING IN GENERAL.

The Hopkinsian writers are excessively fond of the science of abstraction. They have certainly displayed much ingenuity in their attempts to reduce all things to their first principles. But it is thought by their opponents, that *scriptural doctrines* are not the proper materials for *chemical* experiments, and *chemical decomposition*. The word of God is already a *simple* declaration of the divine will; and all endeavours to *reduce* the *first principles* of revealed religion, tend rather to promote infidelity, than to subserve the cause of Christ.

"Holiness is, in the holy scripture, reduced to one simple principle, LOVE, and made to consist wholly in this, by which is evidently meant disinterested good will *to being in general*, capable of happiness, with all that affection necessarily included in this." *Hopkins' Syst. Vol. 1. p. 350.* "Upon this it may be observed, that a person may have and exercise a proper regard for himself, and desire and seek his own interest and happiness, without the least degree of the self-love which is opposed to disinterested benevolence, or which is not implied in it. The person who exercises disinterested good will *to being in general*, must have a proper and *proportionable* regard to himself; as he belongs *to being in general*, and is included in it, as a necessary part of it. It is impossible he should *love being in general*, or universal being, and not love himself; because he is included in universal being. And the more he has of a disinterested, universal benevolence, and the stronger his exercises of it are, the more regard will he have to his own being, and the more fervently will he desire and seek his own interest and happiness."

Hopkins' Syst. Vol. 1. p. 351.

The REV. ROBERT HALL has given an admirable confutation of this reasoning. The reader will be gratified with a copious extract from his sermon on "modern infidelity."

" It is not the province of reason to awaken new passions, or open new sources of sensibility, but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine among the interfering inclinations and passions that sway the mind, which are the fittest to be preferred. Is a regard to the general good then, you will reply, to be excluded from the motives of action? Nothing is more remote from my intention: but as the nature of this motive has, in my opinion, been much misunderstood by some good men, and abused by others of a different description, to the worst of purposes, permit me to declare, in a few words, what appears to me to be the truth on this subject.

" The welfare of the whole system of being must be allowed to be, *in itself*, the object of all others the most worthy of being pursued; so that, could the mind distinctly embrace it, and discern at every step *what action* would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide which would supersede the use and necessity of all inferior rules, laws, and principles.

" But this being impossible, since the good of the *whole* is a motive so loose and indeterminate, and embraces such an infinity of relations, that before we could be certain what action is prescribed, the season of action would be past; to weak, short-sighted mortals, Providence has assigned a sphere of agency, less grand and extensive indeed, but better suited to their limited powers, by implanting certain *affections* which it is their duty to cultivate, and suggesting particular rules to which they are bound to conform. By these provisions, the boundaries of virtue are easily ascertained, at the same time that its ultimate object, the good of the whole, is secured; for, since the happiness of the entire system results from the happiness of the several parts, the *affections*, which confine the attention *immediately* to the latter, conspire in the end to the promotion of the former; as the labourer whose industry is limited to the corner of a large building, performs his part towards rearing the structure, much more effectually than if he extended his care to the whole.

"As the interest, however, of any limited number of persons may not only not contribute, but may possibly be directly opposed to the general good; the interest of a family, for example, to that of a province, or, of a nation to that of the world; Providence has also ordered it, that in a well regulated mind there springs up, as we have already seen, besides particular attachments, *an extended regard to the species*, whose office is twofold; not to *destroy* and *extinguish* the more private affections, which is mental parricide; but first, as far as is consistent with the claims of those who are immediately committed to our care, *to do good to all men*; secondly, to exercise a jurisdiction and control over the private affections, so as to prohibit their indulgence, whenever it would be attended with *manifest detriment* to the whole. Thus every part of our nature is brought into action; all the practical principles of the human heart find an element to move in, each in its different sort and manner, conspiring to maintain the harmony of the world and the happiness of the universe."

To these remarks, contained in the body of the discourse, *Mr. Hall* has subjoined the following in a note.

"It is somewhat singular, that many of the fashionable infidels have hit upon a definition of virtue, which perfectly coincides with that of certain metaphysical divines in America, first invented and defended by that most acute reasoner, *JONATHAN EDWARDS*. They both place virtue, exclusively, in a passion for the general good, or, as *Mr Edwards* expresses it, *love to being in general*; so that our love is always to be *proportioned* to the magnitude of its object in the great scale of being; which is liable to the objections which I have already stated, as well as to many others, which the limits of this note will not permit me to enumerate. Let it suffice to remark, 1. That virtue on these principles is an utter impossibility; for the system of being comprehending the great supreme is *infinite*, and therefore to maintain the proper proportion, the force of particular attachment must be *infinitely less* than the passion for the general good; but the limits of the human mind are not capable

of any emotions so infinitely different *in degree*. 3. Since our *views* of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate, and consequently on these principles vicious; so that the balance must be continually fluctuating, by the weights being taken out of one scale and put into the other. 3. If virtue consist *exclusively* in love to being in general, or attachment to the general good, the particular affections are, to every purpose of virtue, useless, and even pernicious; for their immediate, nay, their necessary tendency is, to attract to their objects a proportion of attention, which far exceeds their comparative value in the general scale. To allege that the *general good* is promoted by them will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an adherence to, its principles; unless its advocates mean by the love of being in general, the same thing as the private affections, which is to confound all the distinctions of language, as well as all the operations of mind. Let it be remembered, we have no dispute what is the ultimate end of virtue, which is allowed on both sides to be the greatest sum of happiness in the universe; the question is merely, what is *virtue itself*? or, in other words, what are the means appointed for the attainment of that end?

“ There is little doubt from one part of *Mr. Godwin's* work, entitled “ *Political Justice*,” as well as from his early habits of reading, that he was indebted to *Mr. Edwards* for his principal arguments against the private affections; though with a daring confidence he has pursued his principles to an extreme, from which that most excellent man would have revolted with horror! The fundamental error of the whole system arose, as I conceive, from a mistaken pursuit of simplicity; from a wish to construct a moral system without leaving sufficient scope for the infinite variety of moral phenomena and mental combination, in consequence of which, its advocates were induced to place virtue *exclusively* in some *one disposition* of mind, and since the passion for the general good is undeniably the *noblest* and most extensive of all others, when it was once resolved to place virtue in any

one thing, there remained little room to hesitate which should be preferred. It might have been worth while to reflect, that in the natural world there are two kinds of attraction ; one, which holds the several *parts* of *individual* bodies in contact ; another, which maintains the union of *bodies* themselves with the general system ; and that though the union in the former case is much more *intimate* than in the latter, they are equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system."

NOTE B.

ALL THE CHRISTIAN GRACES REDUCED TO LOVE, ACCORDING TO THE HOPKINSIAN PRINCIPLES.

The chapter immediately preceding the last note, must have convinced every reader, that the Hopkinsians decompose the *Christian Graces*, and reduce them all to one. It is in fact their doctrine, that faith, repentance and hope are all comprehended in a single exercise of love. Let the reader imagine that the following *discourse* is from the mouth of one of these divines, and that *the notes* accompanying it are the observations, which a sensible Scotchman whispers to his own heart, during the delivery.

THE DISCOURSE.

"NOW FAITH IS THE SUBSTANCE OF THINGS HOPED FOR ;
THE EVIDENCE OF THINGS NOT SEEN."—*Heb.* xi. 1.

He that believeth shall be saved. Without faith it is impossible to please God. We are deeply interested therefore, in the inquiry, "what is faith?" Does it consist in the assent of the understanding to divine truth? Is it nothing more

than a perception of the mind, that Jehovah is a being of veracity, and consequently worthy of our confidence?

Faith has the promise of salvation. Is faith a belief of every revealed truth? Must the whole Bible be understood by every one who shall be saved? It seems desirable, that faith should be reduced to its simplest state,* that we may see what it is in itself; and that its effects should be traced, that we may learn to distinguish it in actual existence. What is the nature of saving faith? And how does it discover itself in the children of God? Let us consider

I. Faith in essence; and, II. Faith in operation.

“Faith is the substance of things hoped for; the evidence of things not seen.” This is an inspired representation, which is worthy of profound regard.

Let us attend to it, with the desire of being thoroughly acquainted with the terms of salvation. Let us search, as those who seek to know the way of life, and to obtain the full assurance of justification through faith in Jesus Christ.

The text distinguishes saving faith from the simple assent of the mind to truth. You may have a firm mental persuasion of the reality of things not hoped for, and of things so disregarded by the heart, as to be the object of neither *desire* nor *fear*; neither *love* nor *hatred*. Saving faith has much concern with the *affections*. It is the *substance* of things *HOPED FOR*.

The text consigns to perdition that cold, inactive, insensible, unprofitable faith, which consists in *thought conformed to truth*; and which comprehends no more piety than the mathematician's perception that the sum of all the parts is equal to the whole.†

* He must have a good metaphysical laboratory to do that. This reducing of things already simple, commonly confounds men.

† Saving faith, however, does not, *exclude* thought conformed to truth.

"Thou believest that there is one God; thou dost well;" for there is abundant evidence to prove the existence of the Deity. It is well to admit this truth; for it would be a proof of insanity or idiotism to deny it. This however is not enough. "The devils also believe." They have such faith as is the substance of things *not* hoped for; which is enmity. This *enmity* is the *substance* of that future punishment which they believe will be inflicted on them, after the final judgment. Enmity is the substance of hell-torments. It is enmity which makes the *evil* angels miserable.* When they believe in things *not hoped for*, they feel such painful opposition to God, such pride, malice, desire of revenge, and despair, as constitute a copious prelibation of the "wine of the wrath of God," which is to be poured out after the final judgment.

LOVE is the opposite to HATRED. The substance of things hoped for, is LOVE.† This is the essence of saving faith. He who has felt the love of God shed abroad in his heart, in substance participates of those blessings for which he hopes. We do not *hope* for what we do not *desire*: and we do not *desire* what we do not *love*. Since, therefore, there can be no saving faith without *hope*; and no *hope* without *desire*, and no *desire* without *love*;‡ we learn that *love* is the essence of *faith* || And where love exists, will be found all those graces which constitute the "new heart."

* What! are there no *positive* torments in hell? He forgets that this *enmity* is punished by God.

† Although love is implied in hope, yet it is neither the essence of hope, nor of the things hoped for. What I hope for I also love: but love is distinct from hope. I love wealth; but I do not hope for it. Much less is love the essence of the *things* hoped for. I hope to be able to pay my debts; but love will neither constitute that ability, nor satisfy my creditors.

‡ That is truth. Hold it fast!

|| That does not follow; for things may coexist, and be necessarily connected, which are not of the same essence.

This may be proved, by the following demonstration.

Christ has taught us, that "except a man be born again he cannot see the kingdom of God;" or, he cannot be saved. Yet he has assured us, that he who believeth, or has faith, shall be saved. It follows, therefore, if both declarations are true. that *to be born again*, and *to receive the gift of faith*, are the same thing. Of course *the new birth and faith* are one in essence.* Again, it is written, that "every one who loveth is born of God." Hence it follows,† since love, produced in man, constitutes the new birth, and since the new birth and faith are the same, that *love and saving faith* are one in essence. In other words, faith in its simplest state, is love to God.

This love produced in man by the Holy Ghost, is the essence of what is commonly called "the new heart," "the good and honest heart," or "a right disposition." Faith then, in its simplest state, faith in essence, is neither more nor less, than such a right disposition as is produced by regeneration: or by the act of God, which causes love in that person who formerly had a carnal mind of unbelief and enmity.

Our Lord Jesus in the parable of the sower, compares the hearts of men to various kinds of ground; and divine truth to seed sown by him who preaches the gospel. Those hearts which he compared to the beaten pathway, to stony and thorny ground, were destitute of saving faith; for although they might "a while believe," yet "in time of temptation" they would "fall away." It is a prerequisite to salvation, that "the fallow ground" of the affections be "broken up" so that the heart shall become "good ground," suitable for the production of the

* Faith is my act. "Lord, *I believe*." Regeneration is the work of God upon me. I am passive in it; for it is the work of another performed upon my soul. That faith is a gift is true; for God enables me to believe. This believing is the first act of a regenerated soul.

† Not that love, the effect and evidence of a new heart, is the new heart; but it follows, that he who has not love, the effect, has not the regenerated soul, which is invariably the source of love.

Christian graces. "Other fell on good ground, and sprang up, and bare fruit an hundred fold." The explanation of our Lord may be literally translated thus: "But by the good ground are meant those, who in an honest and good heart having heard the word, keep it, and bring forth fruit with perseverance." *Luke viii. 15.* Here is our Saviour's representation of saving faith. It is a right disposition. Its essential principle is "an honest and good heart."* Without this, truth may be admitted by the understanding, and have a partial influence on the life: but, without this, no person will so receive the truth, as to be united to Christ, by a saving moral union,† and escape "the wrath to come."

It is not necessary to ascertain how great a quantity of truth this heart receives, in order to determine whether the person possessing it shall be saved. It is sufficient that the *heart*, through regeneration, is made *good*. Now the *heart* is a figurative expression, used to denote the disposition of the man.

When this disposition, which consists in moral exercises,‡ is changed from enmity to love, from the supreme love of self to the love of God, there is said to be created a holy heart, which receives, cherishes and loves divine truth, to the salvation of the soul. Should death, however, immediately ensue upon the pro-

* If faith and a good heart are precisely the same thing, since I am justified by faith, I must also be justified by a good heart. Consequently God does not justify *the ungodly*. Faith belongs, indeed, to every good heart, as the eye or hand belongs to every complete body. But the hand is not the whole body. The preacher does not seem to know that things can be distinguished, without being separated. I distinguish *faith* from the *state* produced in regeneration; but I do not disjoin the two.

† Tut! tut! man, what do you mean by *moral* union? The members of every corporate body have a moral union, even while they cordially oppose and hate one another.

‡ Exercise and disposition are as distinct as matter and motion, the lungs and the act of respiration; or as your written sermon and the act of reading it.

duction of a benevolent disposition in the formerly malevolent sinner, before any of the doctrines of the gospel were revealed to the understanding, the renewed person would be safe : this same heart would love truth and be happy in it, when gospel knowledge should be one of Jehovah's gifts to his exalted children. Such may be the regeneration of infants ; and such, if it shall please the Holy Spirit to work in them, the regeneration of persons destitute of divine revelation. Why should it seem incredible, that God should now create a disposition of love to that which is now known to be holy, and afterwards afford new objects to excite regard ? Is not the child born before it is fed ? Is not the honest and good heart produced before the seed is sown upon it ?

The penitent thief is an example of one who had this renewed disposition, this faith in essence, without living to grow in the knowledge of God, and bring forth the fruits of faith.

Hear the excellent Saurin upon this subject.

“ A true faith must necessarily be a principle of good works. It may happen, that a man “ may have this principle, and may not have an opportunity of expressing it by practice, and of bringing it into action ; he hath it, however, in intention. ———

————— “ The thief, in one sense, strictly speaking, did no good work ; but in another sense, he did all good works. We say of him as we say of Abraham, he did all in heart, in intention. Abraham, from the first moment of his vocation, was accounted to have abandoned his country, sacrificed his son Isaac, and wrought all those heroical actions of Christian faith, which made him a model for the whole church. In like manner, the converted thief visited all the sick, clothed all the naked, fed all the hungry, comforted all the afflicted, and was accounted to have done all the pious actions, of which faith is the principle, because he would infallibly have done them, had God afforded him opportunity.”*

* Saurin's doctrine of a *principle*, was not like your doctrine of *exercise*.

Take away this principle of faith, or this first exercise of love, this goodness of heart, this renewed disposition, and whatever may be believed about Jesus, the Saviour of sinners, there is no saving faith left in the soul: but take every thing else away, even knowledge, good works, memory and reason, and the soul is still secure, according to a divine constitution through the righteousness which is by faith.

Faith is the sole term of salvation. Faith then, in its simplest state, must imply every prerequisite to salvation. It is declared, absolutely, that he who believeth shall be saved. Again, it is affirmed that "without holiness, no man shall see the Lord," or be saved. It follows, from these two declarations, that evangelical faith and holiness are the same in essence.*

Moreover, holiness consists in conformity of heart to the will of God, or in a right disposition. Here, again, we have the conclusion, that saving faith consists in a renewed heart.

In various passages of the holy scriptures we are taught, that the poor in spirit, the meek, the penitent, the merciful, the pure in heart, the peace-makers, and those who endure persecution for righteousness' sake, shall be saved. But none shall be saved except they have faith. It is a necessary consequence, therefore, that saving faith should comprehend in its essence, each and all of the christian graces.

"Without faith it is impossible to please God." Yet you may please God, if you love what he loves, hate what he hates, and are thus conformed to his will. The love of holiness, and hatred of sin, therefore, comprehend every thing which is essential to saving faith. To love holiness and hate sin, is to have a renewed disposition, or to *believe with the heart* unto everlasting life.

* Faith is one constituent part of holiness; but because holiness includes faith, it does not follow that each part is equal to the sum of all the parts.

To this doctrine of the identity of saving *faith* and *love*, it may be objected, that Paul saith, "now abideth faith, hope, charity, (or *love*;) these three; but the greatest of these is love." 1 Cor. xiii. 13. "Now if faith and love," says the objector, "are the same thing, you make the apostle assert that one thing is greater than itself."* The answer is easy. There are many kinds of faith. One is historical, because it depends upon historical evidence. Another is metaphysical, because it depends upon metaphysical induction. Another is temporary, because it endureth only for a time. Another is the faith of devils, because those who possess it, like the devils, believe and tremble. Another is the faith of miracles, peculiar to divinely inspired persons.

Of this the apostle speaks when he says that love is greater than faith. It is his design to show the superiority of love over miraculous gifts. "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." Saving faith, or love, is greater than the faith of miracles: for the first unites us to Christ by a union of affection,† and secures glory; but the second might be possessed by Balaam and Judas, while they were the enemies of God. Inspiration did not necessarily imply regeneration and sanctification; but love was in its own nature, the saving grace of faith, "the substance of things hoped for."

The second part of the text declares faith to be "the evidence of things not seen." This can be said of that saving faith only,

* Much more might be objected. It is well for the preacher that he has the pulpit to himself: but it would be well for the people if my uncle Sauney was there.

† Union of affection! Is this then, the moral union? A man loves a young woman. Is it love, or their marriage which completes that union in which *they twain are constituted one flesh*? A man loves another woman more than his wife. Is this a *moral union*? Union of affection may even exist between a gang of robbers. Why does he not speak of the spiritual and mystical union of the scriptures? Had any poor sinner loved God, would there have been any *union* without a *covenant* of grace? Or, can there be a matrimonial union, without some covenant engagement between the parties?

which has been described. For historical or speculative faith *ARISES from evidence*, but *FURNISHES no evidence* of the truth of things not seen. I may believe what is false ; and my faith is no evidence to prove that my mental persuasion is founded on truth. I may be *conscious* of assenting to a proposition ; but this consciousness is no evidence of the truth of the proposition. I may believe with the understanding, that Jesus Christ is the Saviour of believers, while this furnishes no evidence to me, or to others, of the truth of the gospel history. It is otherwise with *that faith which is of the operation of the Holy Spirit*. Saving faith is, to those who possess it, and often, by its manifestation, to others, "THE EVIDENCE of things not seen."

Saving faith has been proved to consist essentially in love. Now of love we may be conscious. It is an effect of some cause ; for there is no effect without an adequate cause. The believer may reason with himself. "Now, I love God. Formerly, I hated him. Whence this change ? Who, or what, has caused this love in me ? I did not produce it myself, for while I was at enmity against God, I had not the disposition, and therefore had not the power to cause love. Who then caused it ? It must have been God, for other beings either could not, or would not, have done it." In this manner, the believer finds his love, or saving faith, to be the *evidence* of several unseen things ; but especially of the power of God in changing the human heart.

In this manner also, faith is, to the believer, the evidence of the truth of the gospel, a thing not seen, but felt by every child of God. Being convinced of the truth of the gospel, one must admit its divine origin, and the inspiration of the writers of it, so that saving faith becomes the evidence of all the unseen things contained in the word of God. In this manner, "the Spirit," producing love in us, of which we are conscious, "beareth witness with our spirit, that we are children of God." When we "desire the sincere milk of the word, that we may grow thereby," our desire is evidence, that we are "new-born babes—in Christ."

Through the consciousness of love, "he that believeth on the Son of God, hath the witness in himself."

This same faith may be so manifested to others, as to *afford evidence* of the truth of gospel doctrines, concerning "things not seen."*

When the infidel perceives, that one, who was formerly a scoffer like himself, has become obedient to the gospel, were he to obey the dictates of reason, he would acknowledge the finger of God, and say, "these miracles of grace are sufficient evidence of the truth of Christianity." Indeed, the faith produced in rebellious men, and made visible in their conduct, has been, to multitudes, evidence which they could not resist, of all the unseen realities asserted in the Bible.

Faith, then, is more than simple assent to truth. It is not enough to *credit divine testimony*. We must *feel divine power*, exercised in changing the heart from enmity to love. We must have faith that will be evidence of the truth of the doctrines of grace. We must have that faith, which "is the substance of things hoped for; the evidence of things not seen."

We come now, **SECONDLY**, to the consideration of

FAITH IN OPERATION.

Faith is one in principle, but various in operation. Faith, in essence, is such a disposition as will lead the person possessing it, to receive and obey, imperfectly here, and perfectly hereafter, all that moral truth which God, in any manner, reveals to his understanding.

"Faith," says Saurin, "is a disposition of mind, that changeth—according to the various objects which are proposed to it.

* "Things not seen" is a scriptural phrase, of definite signification, for things divinely revealed. They are neither the objects of the natural eye, nor of our own consciousness. They are not external objects, seen in material light, nor things within us, seen by the faculty of reflection. They are the spiritual things, which are exhibited in the word of God. Faith perceives them with a perfect conviction of their reality.

If the object presented to faith be a particular object, faith is a particular disposition ; and if the object be general, faith is a general virtue."

Similar sentiments are expressed in the Presbyterian Confession of Faith. " By this faith, a christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein ; and acteth differently, upon that which each particular passage thereof containeth ; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace. This faith is different in degrees, weak or strong ; may be often and many ways assailed and weakened, but gets the victory ; groweth up in many to the attainment of full assurance through Christ who is both the author and finisher of our faith."*

The whole of the eleventh chapter of the epistle to the *Hebrews* gives a similar representation of the various operations of faith. By manifesting this benevolence of disposition, the " elders obtained a good report." Their good and honest heart was manifested in their piety of life, so that a good report of the ancient friends of God has come even to these latter ages.

Infidels, of proud, unrenewed temper of soul, deny the Mosaic history of the creation ; but we, who have been renewed in heart, " understand," from the testimony of God, " that the worlds were framed by the word of God ; so that the things which are seen were not made of things which did" previously " appear." To give credence to the divine testimony, respecting the creation of the world, is one operation of faith, peculiar to those who enjoy, either by tradition or written revelation, this divine ground of faith.

* Aye ! would he had framed his whole discourse according to that summary.

One changed in heart by the Spirit of the Lord, might be left without any evidence, except conjectural, that the things now seen, were made of nothing. In such a case his saving faith would not lead him to *understand*, what was not revealed. Whatever truth is clearly revealed to one, who has a right disposition, will be admitted and obeyed: but a truth not known, can be the object, neither of love to the new heart, nor of hatred to the carnal mind. According to the believer's knowledge will be his exercises of faith.

"By faith, Abel," having the love of God, which induces obedience, "offered unto God a more excellent sacrifice than Cain," for Abel conformed to the divine command, and offered, as typical of the Lamb of God, the "firstlings of his flock;" while Cain, following his own inventions, because he was destitute of love, brought what was not required,* "of the fruit of the ground an offering unto the Lord."

Enoch was renewed in the spirit of his mind, and through the possession of this saving faith, so pleased God by exemplary obedience, that he "was translated."

"Without this faith," which consists in rectitude of disposition, "it is impossible to please God," by any external obedience.

So much knowledge is essential to the existence of the "obedience of faith," as shall constitute us accountable creatures. If we have "the spirit of faith," 2 Cor. iv. 13. or a "new heart," all which is necessary to the performance of such actions as will please God, is the knowledge that God exists, and is a moral governor of the world. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If the dying infant should have the new heart, he might

* How do you know that, Sir? You have no evidence but Dr. LEE's opinion. It was *faith*, and not the matter of the offering, which made the difference between Cain and Abel's oblation. It is easier to invent some new doctrine than to support it by the scriptures.

in heaven have the communication of such knowledge, as should inspire deeds of faith, or the emotions of love to God, and gratitude to Jesus, on whose account the babe of apostate parents was taken away from actual evil, and exalted to the abodes of purity and bliss.

This knowledge, in addition to faith in essence, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and many other holy people possessed in this life ; so that by many actions they pleased God. It was the same right disposition which led all these, in various ways, according to knowledge and circumstances, to the performance of the divine will. All did not understand the same truths, because more was revealed to some than others. All did not perform the same actions, because duty did not require in all the same operations of faith. Noah believed in heart, the testimony of God, concerning a deluge which he had not seen. He credited the word of the Most High, so as to make the future destruction by water present to his mind ; and he prepared an ark for his security. This was one operation of Noah's faith. Had his heart been unsanctified, he had disregarded the threatenings of Jehovah, and perished with his impenitent neighbours.

We see the operation of Abraham's faith in his abandonment of his native country, and in his preparations for offering to God in sacrifice his beloved Isaac. Abraham's faith, however, did not make provision for an universal deluge ; nor did Noah's faith operate in the consecration of a son.

Having that confidence in God, which is exercised by every renewed mind, the parents of Moses disregarded the unjust mandate of the Egyptian king, and preserved the life of their son. This son gave evidence of much love to God, by refusing princely honours and gratifications ; " choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt." Time would fail, were I to attempt a representation of the operations of faith in those, " who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence

of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Ye see, brethren, that this saving faith, operated in the ancients according to the knowledge they possessed, and to the circumstances in which the providence of God placed them. Some endured trials of mockings and scourgings, bonds and imprisonment, while others were stoned or sawn asunder, or "tortured, not accepting deliverance," to the shipwreck of faith. The operations of faith are as various now as they were in the time of the patriarchs. Some, like Abraham, may love God, according to their knowledge, while in uncircumcision, while destitute of the ordinances of revealed religion. "We say that faith was reckoned to Abraham for righteousness," when he was in uncircumcision. "For he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe,"* "with the heart, unto righteousness,"† "though they be not circumcised; that righteousness might be imputed unto them also."

Others, like Cornelius, a Roman, a converted heathen, who prayed from a new heart, before he knew the way of salvation by Jesus, may, in our age, experience the influences of the Spirit, so as by their conduct to extort from Peter the exclamation, "of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted with him."

Believers who enjoy the written word of God, differ in the powers of their understanding; and consequently must differ in those truths which are the objects of faith. Many things are revealed in the word of God to some, which are not revealed to others, because they have neither the same strength of mind, nor the same opportunity for searching and understanding the scriptures. Some revealed truths are adapted to the weakest capa-

* Rom. iv. 9. 10 and 11.

† Rom. x. 10.

city, while others are hard to be understood, even by Peter and many of the apostles. Every Christian is not required to have faith, with the mind and strength of Paul: but he must believe with his own understanding, and love God with his own heart.

In one who enjoys a preached gospel and written revelation, "the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace." Before, however, either of these operations of faith can exist, the heart must be renewed; and it often is renewed, so as to hate sin, be truly penitent, and become new in the spirit of Christ, a long time before the plan of salvation through the blood of Christ is doctrinally understood.

Indeed, commonly, the saving faith of heart is wrought, before the sinner asks, from deep conviction that he is lost, "what shall I do to be saved?" It is saving faith, which disposes the sinner practically to admit the testimony of God concerning his Son, that he is the Saviour of all the ungodly who believe. Saving faith is the cause of our confidence in the blood of Jesus.* How then can any put this confidence first, and call the effect the cause; or the fruit the good tree? It is saving faith which induces the infected soul to seek the *Divine Physician's* aid; and he who asks in faith, or from a penitent heart, shall assuredly find. It is regeneration which prepares the heart to receive with confidence that saying which is worthy of universal reception, that Christ Jesus came into the world to save even the chief

* EXERCISES have now become gods. They *create* other creatures. Terrible creatures, indeed, are *creating* creatures. Faith is an exercise; and confidence is an exercise; but *faith CAUSES confidence*. Here we have a new world, a world of wonders; a world of which exercise is the god, and exercises are the sole inhabitants. The scriptures say, that the Spirit is the cause of confidence. Christ exhibited in the gospel is the foundation of that confidence which is implied in faith. I lay my burden on the Rock, confiding in its firmness. The fact of my laying my burden upon an immoveable foundation does not produce this confidence. Nay, had I not confidence already existing in my own mind, I should not cast my cares upon the Lord.

of sinners. Marvel not then, that we say, it is not enough to give credit to all that God testifies concerning his Son. "Ye must be born again."

Then will the new heart receive the word of God, as good seed into good ground, which will produce the renunciation of all confidence in works of righteousness which we have done, and entire reliance upon that blood which cleanseth believers from all sin.

The same degree of humility and confidence in Jesus may not exist in every renewed mind; because the operations of faith are different in different believers; and in the same person, at different times. All christian graces, however, in due season, worketh the same SPIRIT, through benevolence of disposition.

Next to confidence in Jesus, saving faith will, under religious culture, produce love to the Bible, delight in the society of the pious, religious affection for divine ordinances, and ardent exertions for the promotion of the Redeemer's kingdom. To ascertain, however, whether we possess saving faith, it will not be necessary to ask, "have we all the operations of faith?" but, "have we any act of faith, which proves the existence of a new heart?"

What has been said affords three

INFERENCES.

1. It does not appear, that a knowledge of the way of salvation is absolutely essential to the existence of saving faith. A renewed disposition is the only indispensable requisite to salvation. When God has produced such a change, that the rebel, when enlightened, will love God, the rebel's heaven purchased by the blood of Christ, is through the mediation of Jesus, secure. For Christ's sake he shall be saved, being one of the redeemed people; and in due time, he shall know it to be for Christ's sake, that he may give Christ the glory.

2. The scriptural doctrine of saving faith excludes, of necessity, neither infants, nor those persons who are destitute of the written revelation, from future felicity.* The speaker will not affirm that infants and heathens are in any case saved; for it is more than he knows. But if any one affirms, that they are all lost, it is more than he can prove.

Infidels libel divine revelation, when they say, that the scriptures pronounce sentence of damnation against all children, who are incapable of rational assent to the gospel; and against all the poor pagans, who never had the opportunity of believing it.

The scriptures do not confine the operations of the Holy Ghost to one truth, or one motive. Holy exercises may be created by God, and at the same time exercised by man, in view of many motives.† Nothing in the word of God forbids us to suppose, that HE, who hath the hearts of all men in his hands, may turn the heart, or the moral exercises of a child, as easily as the heart of a hoary-headed sinner. He who made the inhabitant of the wilderness, and taught him that the Great Spirit exists, may use this partial knowledge of God and of duty, as a motive in view of which to produce that love, or saving faith of heart, which im-

* I never heard a Hopkinsian admit the possibility of saving infants before.

† Exercises created! They are like the creatures of the poet; or like Diocesan Bishops; or like that wicked invention of man, *the mule*, which are none of them the creatures of God. If exercises are creatures, what are they? Are they matter or spirit? Are they creatures, capable of acting or of being acted upon? Are they animals or vegetables, or minerals; or do they belong to the kingdom of the gases? No doubt they are of the gaseous kingdom! They are certainly more subtle than the common atmosphere.

It seems that these creatures have eyes, and live *in view of motives*. Yet they are incapable of volition. Should I grasp my cat, and make him look upon a chesnut in the embers, and then forcibly put his paw into the fire, that would resemble this *creation of exercises in view of a motive*. Away with such nonsense from the church of God!

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plies sorrow for known sin, desire of pardon, if God can consistently bestow it, and pious resolution of future obedience. Having renewed this person, for aught that appears, God may for Christ's sake, pardon and save him. It would then hold true, that there is no other name given under heaven, except that of Jesus, whereby guilty men can be saved. Let infidels, therefore, for ever be silent upon this subject : and acknowledge that they know nothing more about the heathen and infants than we do ; who acknowledge that they may be saved or lost, according to the decree of heaven.

3. Christians should be cautious in denouncing those who give any evidence of saving faith. We are not to expect all the fruits of holiness will immediately appear. Hitherto the operations of faith may have been few in one, who by regeneration has been made spiritually alive from the dead. How far a believer may be left in ignorance, we cannot easily determine. Neither dare the preacher say, " so far and no farther, a person may be erroneous in opinion, and criminal in practice, and still retain the spirit of faith."

If any should imagine this sentiment too liberal, I reply, that while I denounce error and sin I would hope many persons may be saved whose faith and love are feeble. " Him that is weak in the faith receive." It is a grateful persuasion, that in many cases, the *heart* is right, where the *head* is wrong.

Paul has taught us, in the fourteenth chapter of his epistle to the Romans, that two persons may have saving faith, who are directly opposed in opinion upon a subject of revealed religion. One may believe it lawful, and another, unlawful, to eat every sort of flesh. In consequence of this difference of opinion, their conduct is opposed ; but, nevertheless, we are assured that God accepts the service of both, because they act from love to what they severally suppose to be the mind of the Spirit. I conclude with the apostle's conclusion upon this subject.

" Whatsoever is not of faith is sin."

NOTE C.

THE CHRISTIAN GRACES DISTINGUISHED.

BY A CALVINIST.

THE FAITH of God's elect does not, *in fact*, ever exist in a state of separation from REPENTANCE, HOPE, LOVE, and new obedience. Yet, these graces may be distinguished from one another, as truly as those stars which constitute a constellation may be individually seen. Each of them is distinct from each. They are all exercises of a soul born of the Spirit, of a soul united to Christ, and influenced by the Holy Ghost.

We have no difficulty in admitting, that perception, attention, abstraction, recollection, desire, fear and hatred, are exercises of *one* and the *same* mind. It would, however, be ridiculous to confound them. The writer, who should seriously attempt to prove the identity of these exercises, would be considered insane; and he who should employ the words, as if they were synonymous, would find his composition altogether unintelligible.

The various gracious exercises of a renewed mind are equally distinct; and it is more criminal, because more injurious, to confound them.

It is absolutely necessary, however, to those who would reason on any subject, and to those who would understand arguments, that they should have a little common sense. We do not say that they must have much, or that they must be *sensible* men; for such a requisition would exclude very many persons, yea, and very many public teachers, from examining any subject. They must, however, have sense enough to know, that the body of man is distinct from its own external actions; that the bone is not the blood; and that the hand is not the foot. They must have sense enough to know, that the mind is distinct from its own acts, and

that faculties are distinguished from their exercises. Without so much sense, on their part, there can be no reasoning with them. A man, who does not know, that the *power of sight* is distinct from the *act of looking* on an object; and, that an irascible disposition is distinct from being in a rage, cannot understand any argument. Such a man might assert, concerning a stone which he saw rolling down the hill, that motion was essential to its nature, and that it ceased to be a stone, so soon as it rested on a level.

In treating of the CHRISTIAN GRACES, the principle must be admitted, that the regenerated soul is distinct from its own moral actions: and that a holy disposition is distinct from its several pious exercises.

It must be allowed also, on our part, that to distinguish each Christian grace from every other, is difficult; but analysis is also difficult even in material subjects, which are visible and tangible.

The reason is plainly this: that there is no object presented to our investigation, which is perfectly simple, either in the material world, or among the exercises of our own minds. Every thing which we see is complex; and what the logicians call a simple idea, never, in fact, exists. All our mental operations are complex. It is true we can separate one piece of matter, one pebble from another, and examine it separately; but this object is, itself, compound. We may also distinguish one principle, or one action from another; but each of these is, in itself, again susceptible of analysis. *Sensation* cannot exist without *perception*; nor can either of them without being accompanied by *volition*: and a human volition never once existed where the operations of intellect were entirely excluded. No mental act whatever can have existence without volition.

The difficulty, therefore, of distinguishing the Christian graces, is one which is common to every subject of investigation.

Faith, we have already said, never exists alone ; but is always accompanied by some degree of repentance, love, and hope. It is nevertheless distinct from each of them.

The word FAITH, when applied to designate a Christian grace, is properly a technical, theological term ; and is not used precisely in its common acceptation, but in a figurative sense. It is thus employed, however, because its radical idea is a very prominent one in the use to which it is applied in theology.

Faith, in this connexion, is not a simple exercise of one faculty of the mind, exclusive of every other ; but gives employment to all the mental powers of man. It includes perception, volition, attention, desire, affection, reasoning, and judgment. Ignorance alone will attempt to resolve it into any one of these.

Faith includes a knowledge of certain facts ; an assent to certain doctrines ; trust in a certain object ; the approbation of a certain system ; and the acceptance of a certain offer. It implies each and all of these, and even more, but it is not one of them exclusively. It is that very grace by which the sinner does all this, that is in scripture called FAITH.

The probable reason why this word was selected to designate this grace of multifarious operation, is, that the radical meaning of the word is the most conspicuous idea in the theological meaning. The radical meaning of the word faith is "*credit to testimony*," and this is the leading idea by which the scriptures characterize that saving grace, which bears the appellation, FAITH.

The revelation of grace is the testimony of God. Every part of the Bible belongs to this testimony. Should any one separate any doctrine from this consideration, that it is a part of the gracious testimony of God, he would injure the truth. According to this dispensation of grace, God in Christ is the only object of our worship. He has proclaimed it from heaven, to be the good pleasure of his will, that there should be no transaction, of

any kind, between man and himself, but according to the constitution of the covenant of grace. No law, no love, no invitation, no promise, no offer, nothing whatever is addressed by God to man, or is required and accepted by God of man, but upon the footing of this dispensation. The whole is a testimony. It is the province of faith to give credit to testimony. Hence, that grace which enables and disposes us to receive and act upon the testimony of God concerning his grace, is called faith. Now, from the very nature of the case it is utterly impossible that any action of man can be acceptable to God, which is devoid of credit to this testimony. Therefore it is said, "without faith it is impossible to please God."

Faith, then, implies knowledge of this testimony, assent to its doctrines, approbation of the plan it reveals, and acceptance of the offer which it makes to the sinner. In this way, and in no other whatever, it gives reverence, love, and worship to God. It absolutely disclaims every other method of knowing, or loving, or serving God.

Unbelieving man is prone, if he seeks God at all, to seek him according to the rules of some other system, different from this, or abstracted from it. It requires the power of God to destroy the vain reasonings and imaginations of such a person, and reduce the sinner to the obedience of Christ, the obedience of faith. Under divine guidance, the soul, crediting the testimony of God, accepts the gospel offer, and thus becomes united to Christ. By the constitution of the system of grace, Jehovah, precluding himself from any transactions with men upon the footing of any other system, neither demands, nor communicates, nor accepts any love, or repentance, or any other exercise of fallen man, without faith, or before it exists. Credit to his testimony, with a knowledge of its contents, and an acceptance of the offer it makes, God demands of every sinner to whom his word is revealed. "This is his commandment that ye believe in his Son." He demands love, repentance, and hope; but he demands them only through faith. He communicates these graces; but it is only through faith. Regenerated men exercise these graces: but it is only through faith.

Faith then, is the *first* exercise of the regenerated soul, in which it embraces the testimony of God and the offer of a Redeemer, with a full persuasion of their truth and excellency, "With the heart man believeth unto righteousness."

REPENTANCE signifies a *change of mind*, which includes both sentiment and inclination.

This grace is demanded of all, who think erroneously, or are disposed to evil; because in the first they sin in *thought*, and in the second they transgress in affection. Repentance is therefore the duty of all sinners.

It is in the word of his testimony, that God now calls on men every where to repent: and since he will have no transactions with any man, according to any other system than that which is called *evangelical*, it is *evangelical repentance* alone that is man's duty. Any other change of mind would be sin.

Sinners are bound to repent because they are sinners, and God commands a change of thought, affection and pursuit. Devils ought to repent for they are sinners; but both devils and "devilish" men, may, like Judas, often change their minds, or both their views and inclinations, relative to many objects of regard and courses of conduct. In some sense, and in belief of some truth, they may repent. But devilish penitence is not recorded on the catalogue of the Christian graces.

Christian penitence is demanded of us by God upon this ground, that he has given us a testimony concerning himself, and our duty, to be accredited by us. It is exercised by us, on the same footing, through faith in that very testimony.

This penitence is a gift of Christ, who is exalted in order to bestow repentance on his people, by his Spirit; which repentance he works in them, through faith in the testimony of his grace. Christ shows his elect nothing, promises them nothing, gives them nothing, abstracted from that system which he is exalted to administer. The Holy Ghost gives, in fact, no new dis-

position to man, but as the Spirit of Christ ; and the sinner never exercises evangelical repentance, without faith in the testimony which God hath given of his Son.

The revelation of grace, embracing every precept, threatening, offer, promise, is the only light in which the mind is changed from darkness, and the only motive by which choice is determined to holiness. There is no repentance, therefore, without faith, which discerns this light, and regards this motive. As God requires of man no other repentance than that which is exercised in crediting his testimony, so he works by his Spirit no other than that which he requires.

Repentance is from sin to God : but there is no way from sin to God, except through Christ, and consequently there is no Christian repentance without faith, which enables us to turn to God, through Christ. Repentance includes hatred of sin, and grief for it : but the penitent hates and grieves on account of the contrariety of transgression and pollution to that divine excellency which shines in the testimony which faith alone receives. There can be no *just* views of sin, without *just* views of the *authority* which it opposes ; and there can be no just views of God, or of his law, without understanding and accrediting the testimony, in which those views are exhibited. Again we say, therefore, that there is no repentance without faith.

Receiving the testimony of God, and embracing the Saviour which it offers, by faith the soul, enlightened, perceives the evil of sin, and the value of holiness. Philosophers may reason about the evil of sin ; but unless they are taught by a sight of the suffering Jesus, they are ignorant and know nothing as they ought. All the wonderful calculations of ingenious ministers cannot set sin in such a light, that it shall be the object of evangelical penitence, before the soul savingly believes the true and faithful saying, that Christ Jesus came into the world to save sinners. Some appear to have supposed, that by their speculations about the character of God and the nature of transgression, abstractly considered, they could convince men of sin, and that from this view of the exceeding sinfulness of sin, saving penitence might be exercised. These persons would do well to re-

member, that God requires no repentance, but such as, exercised in the belief of gospel truth, turns the sinner to God, through the blood of Jesus ; and by the constraining power of evangelical motives, instigates to new obedience.

The *believing* penitent *loves* God. Love, in sinful man, is often a blind, impetuous passion : but the love which God requires, is an intelligent, spiritual affection. There is no *affection* without an object which is mentally perceived. There may, indeed, be a *disposition*, which will certainly be affected by a suitable object, when perceived ; but there cannot be love without some previous knowledge.

The objects of CHRISTIAN LOVE, are revealed in the testimony of God alone. The demand of love is now made on the sinner, in that revelation alone which faith accredits. Heat without light, and affection without knowledge, may suit the prince of darkness ; but never the children of the light, never the Father of lights.

Love is shed abroad in the heart by the Holy Spirit. It is therefore a gift. It is required of us ; and is therefore a duty. It is a Christian grace, by which faith operates, so as to produce the most benign effects. Faith worketh by love.

In like manner HOPE, and every other Christian grace which succeeds the mystical union, is a gift, and duty, which gift is received, which duty is performed, through faith in the Son of God.

While, therefore, we love the piety and zeal of many who urge the duty of unfeigned *love* to God, we think their dissertations on the *identity of all the graces*, are worthy of the label, "CONFUSION WORSE CONFOUNDED."

NOTE D.

A CALVINISTIC DISQUISITION ON DISINTERESTED BENEVOLENCE.

The word *interest* is derived from two Latin words, *inter est*, which signify, that the person to whom they are applied *is within*, the place or thing. Thus we say, that a man, who takes a deep *interest* in any concern, *is in the thing*, or he *enters into* the spirit of the affair. To use the word appropriately, when we say that a man is *interested* in any business, we should simply intend ardour of feeling ; or convey the idea, that *his soul is in the matter*. Thus the man of feeling is *interested* in the tale of woe ; and the benevolent man is *interested* in the miseries, as well as felicity, of his fellow men. He who sympathizes with a friend, *enters into* his feelings. This emotion of *interest* may be good or bad. It may be a *benevolent* or *selfish* interest, which we take in any character or concern.

Dis, in composition, is a privative particle. Thus we say *dis-honour*, to denote that honour is taken away ; and *dis-join*, to signify that the union of two things is destroyed ; or *dis-credit*, to express the taking away of credit. In like manner, the analogy of language would lead us to say, that *dis-interest* denotes the privation of all interest, whether good or bad. *Dis-interested benevolence*, therefore, strictly speaking, is benevolence from which *all sort of interest* is taken away. Now, can any one conceive of a benevolence in which the soul has no lively emotion of interest ?

Some, however, may be disposed to use *interest* invariably in a bad sense, to denote *selfishness* ; and then we shall have no objection to the *taking away* of all *such* interest from benevolence. But of what use is this long word *disinterested*, when prefixed to *benevolence* ? Why is it not enough to speak of *benevolence*,

which signifies to wish well to any and every being, which is the proper object of holy volitions ? It is certainly more simple, and more scriptural, to speak of love to God, and love to our neighbour ; which affection is not inconsistent with a suitable love of ourselves.

The expression, disinterested benevolence, was probably introduced into theology, to convey something more than any plain man would derive, from what the word of God says about LOVE. It is designed to teach the doctrine of such an imaginary affection, as implies a willingness to be damned. Paul, it is said, possessed disinterested affection, for he was willing to be accursed from Christ for the promotion of the glory of God.

It is affirmed, that such was his love for his brethren, that he was willing to lay down his immortal life, his precious soul, for their salvation. A difficulty exists on this supposition, in reconciling the language of Paul and our Saviour. The latter says, *no MAN* hath greater love than this, that a man should lay down his life, meaning his natural life, for his friend ; but if the former was willing to lay down his soul, for any one of his brethren, or for all of them, he had *greater* love than Christ allows can exist in any human heart. If Paul said what is attributed to him, either he or the Lord was erroneous in representation. It might suit the Socinians to prove, as *Dr. Priestley* thought he had done, that Paul was liable to make false propositions, and record inconclusive reasonings ; but the Calvinists can more easily believe that *Dr. Hopkins* did not understand Paul, than that the great apostle was a bad logician, or uninspired, or that Paul and his Master were at variance.

Let us examine the text which has originated this controversy.

“ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost ; that I have great heaviness and continual sorrow in my heart ; for I could wish that myself were accursed from Christ, for my brethren, my kinamen according to the flesh.” *Rom. ix. 1, 2, 3.*

The Hopkinsians make Paul say, "for I could now wish that myself were accursed from Christ:" but this is an evident perversion of the word *ἠύχουν*, which is found in the imperfect time, middle voice, and is literally rendered, "I *did* wish." When Paul was in unbelief, he despised Jesus, as a Nazarene, a Galilean impostor, and *did wish* to have no part with him; to be accursed from him. Having been himself infatuated as his unbelieving countrymen now were, he knew their danger, and was deeply affected at the knowledge of their guilt and impenitent obstinacy. He knew how to compassionate them, because he had been in their alarming situation. This is an easy explication of the difficult passage; and supposes his countrymen to be the objects of his heaviness and sorrow. The other explanation makes the apostle say, that he had great benevolence, but was grieved at his own disinterestedness. "I say the truth in Christ; I lie not; my conscience bears me witness in the Holy Ghost, that I have inexpressible anguish, because I could willingly be damned for my brethren." Was Paul given to such solemn nonsense? The Calvinists, generally, believe that the expression, "for I did wish myself accursed from Christ," was introduced by Paul, in a parenthesis, to explain the reason of his great sorrow for his highly privileged countrymen, who were despising the only salvation. Some of them, however, differ in construction; and suppose that Paul, in expressing his ardent attachment to the Jews, said, "I did wish myself to be *set apart*," or *devoted*, as *ἁγιασμεν* sometimes signifies, *ἐκ*, "by Christ," to the apostleship, "for my brethren;" and in "Curcellœi Lecioues," we read *ἐκ*, *by*, instead of *ἀπὸ*, *from*.

DR. LEE supposes Paul to say *ἠύχουν*, "I did boast;" (for *gloriarī*, to vaunt, is the first signification given to the theme of that word;) "I myself did boast, (*αὐτός ἐγώ* and not *ἐγώ αὐτός*) that I was separated from Christ, *ὑπὲρ*, *more than* my brethren."

Lee's Ser p. 115.

Common sense declares, that no good man can be willing, that any penitent sinner should perish; that no man ever hated his own flesh, and that no man can so love God, as to be willing to hate him, for ever and ever,

Every Christian knows and feels, that he *deserves* damnation ; but his prayer is, " God be merciful to me, a sinner." Salvation we are commanded to seek ; and to be willing to be the enemy of God, and be accursed for ever, is a direct violation of this command. A willingness to be damned, so long as men are commanded to seek the Lord, must be an unholy emotion. While the sinner remains willing to perish he must remain unholy ; and opposed to the divine will. Let us rest assured, therefore, that he who is finally *willing to be* accursed, *will be* accursed. Seek the Lord while he may be found. " Have I any pleasure at all that the wicked should die ? saith the Lord ; and not that he should return from his ways, and live ? "

" Why will ye die, O house of Israel ? For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves, and live ye." *Ezek. xviii. 23 and 33.*

It is said by some, that the prayer of Moses, when he interceded for rebellious Israel, proves that he was willing to be accursed for his brethren. " And Moses returned unto the Lord and said, ' Oh ! this people have sinned a great sin, and have made them gods of gold ! Yet now, if thou wilt, forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.' " If the request to be blotted out of the Lord's book was expressive of a willingness to be damned ; then Moses prayed, that if the people must be damned, he might be damned with them. " If thou wilt, forgive their sin ; and if not," *send me also to perdition.* Did Moses ever offer such an absurd and impious prayer as this ? The truth is, that the scriptures speak of pardon under the similitude of blotting out a debt. Moses first besought Jehovah to pardon the sin of the people : and then entreated, if Israel was not restored to favour, that his personal transgressions might be remitted. When Jehovah promises to pardon, he sometimes declares, " I will *blot out* your transgressions." In former times, when accounts were erased, one merchant, having paid another what was due to him, might have said, " please to *blot me* out of your book."

The answer, which the Lord gave to Moses, proves that this was the nature of his petition. Jehovah did pardon both Moses

and the people ; for having refused to conduct the people, he now consents to lead them, and postpone the visitation of their iniquities. " And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book : therefore now go, lead the people unto the place of which I have spoken to thee. Behold, mine Angel shall go before thee : nevertheless in the day when I visit, I will visit their sin upon them."—*Exod. xxxii. 31—35.*

Job said, " though he slay me, yet will I trust in him." *Job. xiii. 15.* Hence it is inferred, that Job was willing to be damned for the glory of God. It is denied that Job intended damnation by being slain. Let those who affirm it prove it if they can. He declares, that his great afflictions have not destroyed his confidence in God ; and then resolves to continue his trust in Jehovah, even should his sorrows and pains terminate in death. Verily, he trusted in God that he should not be finally rejected.

It is granted to *Dr. Emmons*, as an unquestionable fact, that most " dramatic writers" have attempted to form " their amiable characters upon the principle of disinterested benevolence." It is believed, however, that these writers, instead of using a privative particle, compound the Greek *Δις* with the word interested, so as to read *Δις-interested* ; that is, *twice-interested* ; for the characters which they commonly exhibit for imitation are either *enthusiastically* or *selfishly* interested in their exploits. At any rate it is to be hoped, that neither Cicero, nor a dramatist, nor a writer of romance, will give a decided cast to theological expression.

Every child of God will be *benevolent* ; and even when he doubts of his own good estate, will desire to promote the glory of God. He will say, " if I perish, let others be saved ; if I belong to the kingdom of Satan, (and possibly I may deceive myself,) my present prayer is, " thy kingdom come." Would to God that such benevolence as this pervaded every heart !

CHAPTER XII.

OF SANCTIFICATION.

CALVIN, AND OTHERS.

1. Regeneration, by the gift of the saving grace of faith, is the commencement of *sanctification*.

Inst. passim.

2. Believers in this life are sanctified but in part.

Inst. B. 3. ch. 2. sec. 20, &c.

3. Sanctification is a progressive work.

Inst. B. 3. ch. 2. pas.

4. *Of the nature of the believer's imperfection; and of the manner in which this holiness is increased.* In order to be perfect, the christian must have restored to him the whole of the image of God, which was lost by the fall. This is not restored at once, and never perfectly in this life. By faith, which increases, and causes all the christian graces to flourish, we become gradually, after regeneration, more like God. By beholding the glory of the

1. In effectual calling, or regeneration, is commenced the process of making the elect holy.

Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 13. sec. 1. et passim.

2. In this life sanctification is not perfect in any.

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 13. sec. 2. Larger Cat. Q. 77. Canons R. D. C. Head 5. Art. 1.

3. All the above quoted confessions teach the same.

4. *On the same subjects.*

" Sanctification is that real work of God, by which they who are chosen, regenerated and justified, are continually more and more transformed from the turpitude of sin, to the purity of the divine image. We distinguish this work of God from the first regeneration, and first effectual calling to Christ. For the immediate effect of regeneration is a principle of spiritual life, which in a moment is put into the soul,

CHAPTER XII.

OF SANCTIFICATION.

HOPKINS, AND OTHERS.

1. Regeneration, or the first production of disinterested affection, is the beginning of sanctification.
1. The first creation of a holy volition, is the commencement of sanctification.

Syst. Vol. 1. p. 540. et passim.

Emmons, Spring, and Williams, passim.

2. Dr. Hopkins said the same.

Part. 2. ch. 4. sec. 13.

2. And the same say all his followers.

3. Where a work of sanctification has been commenced, the promise of God renders it certain that it will be carried on.

Vol. 2. p. 131. et passim.

3. All Hopkinsians say, that God who has begun the work of holiness in the hearts of his people, will not utterly abandon it; but finally make them constantly holy.

4. *On the same subjects.*

All sin consists in self-love, or selfishness, and consequently the remaining sinfulness of a believer consists entirely in his remaining selfish exercises. So far as any man possesses disinterested benevolence of feeling and action he is holy: and so far as he has opposite volitions he is unsanctified.

Syst. Part 2. ch. 4. sec. 4, 10 and 13.

4. *On the same subjects.*

"The want of love cannot be a transgression of the law of love."

Emmons, p. 260.

"Whosoever loves God, loves him with all his heart, and to the extent of his natural capacity. Hence every saint is conscious, that he feels perfectly right, so long as he is conscious, that he loves God for his real excellence. And he cannot tell, nor can he be

CALVIN,

AND

OTHERS.

Lord more and more, the transformation into his image becomes more perfect. "So we see that the mind enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little and little is wiped away."

Inst. B. 3. ch. 2. sec. 19. et passim.

"Therefore we affirm again that which we have above spoken, that the root of faith is never plucked out of a godly heart, but sticketh so fast in the bottom, that howsoever it be shaken and seem to bend this way or that way, the light thereof is never so quenched or choaked up, but that it lieth at least hidden under some embers: and by this token is plainly shewed, that the word which is an incorruptible seed, bringing forth seed like itself, the spring whereof doth never wither and perish."

B. 3. ch. 2. sec. 21.

The same means which were of use effectually to call the

by the immediate energy of the Holy Spirit. The effect of the effectual calling is the mystical union and communion with Christ. But the effects of sanctification are the habits of spiritual graces and their lively exercise; and thus sanctification follows upon regeneration and effectual calling, at least in the order of nature, and supposes those actions of God as going before it."

Witsius' Econ. B. 3. ch. 12. sec. 11, 12.

"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness."

"This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remains of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusting

HOPKINS,

AND

OTHERS.

The work of sanctification is carried on, as it was commenced; by the divine efficiency in producing benevolent volitions; in which holiness entirely consists.

Vol. 1. p. 205. and the last quoted places.

"He conducts all things, external and internal, with respect to every christian; and so orders the *degree* and manner and time of his influence and assistance, as to keep them from falling *totally* and finally" "It requires infinite skill and wisdom, to sanctify a corrupt heart, and to order every thing so, with respect to each individual, at all times and *every moment*, as effectually to prevent his falling away, though he walks upon the verge of ruin."

Hop. Syst. Vol. 2. p. 203.

"That believers will never totally and finally fall away, so as to perish, is not owing to the nature of true grace, or any power or sufficiency in themselves to persevere unto the end; but this depends *wholly* on the will, and constant influence and energy of God, working in them to will and to do. They are kept *by the power of God*, through faith unto salvation."

Vol. 2. p. 131.

told, wherein he is to blame for not feeling a higher or stronger affection towards God, than he actually feels."

Emmons, p. 440.

The *imperfect obedience* of believers consists, not in *low, weak, or languid* affections, or in affections *partly* holy and *partly* sinful, arising from *mixed principles* in the human heart; but in their having, by an unequal alternation, *perfectly* holy and *perfectly* sinful volitions, which are of the creative energy of the Holy Ghost: so that saints are at different moments, according to the nature of their exercises, entirely holy, or entirely sinful.

Emmons' 18th and 19th Sermons.

God neither gives nor implants any *bias, taste, or habit, or gracious principle, or principle of grace*, in any of the renewed, nor do men ever act from any thing but an immediate, divine impulse.

Emmons, p. 283, 454, 462.

Sanctification consists in God's continuing to create holy exercises. He creates good and bad actions of the heart; but when he creates good volitions more frequently than formerly, and more frequently than bad ones, then *sanctification is progressive*.

CALVIN, AND OTHERS.

saints are of use to promote against the Spirit, and the Spirit against the flesh. In which the growth of grace in them.

B. 1. ch. 10. et passim.

No exercise of the believer in this life is perfectly holy.

B. 3. ch. 14. sec. 9, &c.

"The godly heart therefore feeleth a division in itself, which is partly delighted with sweetness by acknowledging the goodness of God, and partly grieved with bitterness by feeling of his own misery; partly resteth on the promise of the gospel, and partly trembleth by reason of the testimonies of his own wickedness; partly rejoiceth with conceiving of life, and partly quaketh for fear of death. Which variations cometh by imperfection of faith." "Hereupon proceed those battles, when the distrustfulness that abideth in the remnants of the flesh, riseth up to assail the faith that is inwardly conceived."*

Inst. B. 3. ch. 2. sec. 18, 19, 20.

war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God."

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 13.

"And as it hath pleased God by the preaching of the gospel, to begin this work of grace in us, so he preserves, continues, and perfects it by the hearing and reading of his word, by meditation thereon, and by the exhortations, threatenings and promises thereof, as well as by the use of the sacraments."

Con. R. D. C. Canons, Head 5. Art. 14.

The same doctrines are taught by all the ancient confessions of the reformed churches.

* Dr. Hopkins does not much differ from Calvin on this subject, if we might judge from some sentences, disregarding others.

"The apostle John decides this point, in most express terms. He says, if we say that we have no sin we deceive ourselves, and the truth is not in us. He does not mean, if we say we never did sin, because this is contrary to his express words, which are in the present time, if we say we have no sin, now, at this present time. According to this no man can with truth say, at any time of his life, I have no sin, or I am without sin and perfectly holy"

Syst. Vol. 2. p. 210.

HOPKINS,

AND

OTHERS.

"The perseverance of believers is consistent with their being sanctified but in part; and guilty of much sin; and even by surprise and great temptation, of particular gross outward acts of sin. But they never become totally corrupt and sinful, as they were before, and as all the unregenerate are; and they do not sin *with their whole heart*: they being born of God do not commit sin in this sense, and as others do; for 'his seed remaineth in them: and they cannot thus sin because they are born of God.'"

Vol. 2. p. 131, 132.

There are different degrees of holiness in believers; and some of their holy exercises may be stronger while others are weaker.

The utterly unsanctified are *constantly* sinful; while the partially sanctified are but *inconstantly* good. The alternation of holy and unholy feelings constitutes that *warfare* of which Paul speaks, when he says, "what *I would*, that *do I not*." "Saints do have *some* perfectly good affections;" and "it is no less evident, that they have some affections altogether unholy and sinful." "There is nothing else which prevents their being as perfectly holy and free from sin, as the saints and angels in heaven." When

God shall cease from the production of sinful exercises, and shall produce *constantly* holy ones, their sanctification will be completed.

Emmons, p. 431—483.

*Vol. 2. p. 150—156.**

* In this part of the System, Dr. Hopkins is not so consistent with himself as the ingenious Dr. Emmons. This latter divine does not hesitate to say, that no part of a believer's imperfection consists in the weakness of his exercises, for he either *loves God with his whole heart*, or *with his whole heart*, as the impenitent do, *hates God*. After what Dr. Hopkins had before said of holy and sinful volitions, he should have gone, to have been thorough, the full length of his own system. But the good man was probably startled, by a glimpse at the consequences of his own theory; and therefore attempted to compound two opposite doctrines. Consequently, upon the subject of sanctification he is sometimes with Calvin and sometimes with Emmons.

"This same apostle represents all christians, as in a state of warfare, by reason of evil inclinations and lust in their hearts, which oppose that which is the fruit of the Spirit, in them, and prevents their doing what they would.

NOTE A.

ON THE IMPERFECTION OF GOOD MEN.

The three divines whose discussion was lately reported, were again convened, by the concerns of the church, in one of the monthly clerical associations.

During the transaction of business, when any dispute was agitated, they could not avoid the discovery, by a few friendly allusions, that they were rival metaphysicians, and that one was a Calvinist, another a Hopkinsian, and a third an Arminian.

The flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would." Here, he speaks like a Calvinist, of two opposite principles, existing and opposing each other, in the renewed sinner at the same time. But he adds, " To will was present. *When they looked forward*, they wished actually to do, and be all that christianity dictates, and of which they could have any idea ; but *when they came to act*, they always fell short, and sinful inclinations prevented their doing as they desired." This is the modern Hopkinsian doctrine ; that *at one time* the believer *wills* that which is good ; but *at a subsequent time*, wills something directly opposite : so that one exercise is perfectly good, and a subsequent one, directly the opposite. The *warfare* consists in one volition's succeeding another !

The same divine, however, concludes by giving the Calvinistic sentiment, (by way of *alternation*,) that sinful *inclinations* "defile their best *exercises*." *Syst. Vol. 2. p. 194.* Dr. Hopkins, therefore, was almost as much inclined to the "taste or principle theory," as to the "exercise scheme." By *inclination* he must have intended something different from *exercise*, and something prior to it ; for he would not say, after declaring every exercise to be distinct, and either benevolent or selfish, that one exercise, for ever past, could *defile* one future, with which it had no connexion. May not, then, an evil *disposition* exist, which excites to a wicked act ? And may not the doctrine of Witsius and his teacher, Calvin, be true, that "holiness denotes that purity of a man in his *nature, inclinations* and actions, which consists in an imitation and expression of the divine parity ?"

Witsius' Econ. B. 3. ch. 12. sec. 10.

The churches of which they were bishops, had no common confession of faith ; and it is not a matter of surprise, therefore, that the clerical conventions should contain a heterogeneous mass of sentiment.

After the business of the day was over, and their younger brethren had generally retired for the night, to several of the neighbouring houses, the three fathers commenced another nocturnal discussion.

Calvinist. In your sermon before the association to-day, brother H. you very boldly advocated your own sentiments ; but give me leave to say, I think you was very heretical in your doctrine concerning the imperfection of the saints.

Hopkinsian. Well, Doctor C. we must attempt to settle that matter. I have prepared a dissertation on that subject. What if I should read it ; and allow you two, eager critics, to tear me into pieces ?

Cal. O produce it : produce it. It will have this good tendency, if no other ; to keep us to some point, and preclude vagrant reasonings.

Arminian. I shall be glad to hear it, if I can keep myself awake ; but if not, I will tell you what I think of it, when you have done.

Hop. That is to say, you will judge me, as your hearers, rubbing their eyes at the sound of your *Amen*, judge your discourses.

All this was spoken in very good nature ; so that after a little persuasion, the portable desk was unlocked, and forth came

THE DISSERTATION.

The Hopkinsian reads. " There are three kinds of moral characters in existence. The first is *holy* ; the second, *unholy* ; and the third, *mixed* ; or a combination of the two first. Aa-

ced into heaven, survey all the inhabitants, and it will be found, that from Jehovah on his throne, to the weakest believer, who last arrived at the gate of paradise, all are perfectly holy. However God and his creatures, which are spirits made perfect, differ in other things, in freedom from all sin they are alike : and to be free from sin is to be perfect in holiness."

Cal. Hold, hold ! The stones of the street, the trees of the forest, and the beasts of the field, are free from all sin, but are not perfect in holiness.

Arm. I think he is right upon my plan, that man is in himself good ; that sin is something adventitious ; for when this superinduced sin is taken away, man is what he was before ; that is, holy, just and good, as a man. Pray, go on Doctor.

Hop. " The glorified saints have the image of God, which they once lost, entirely restored ; the temples, which were once in ruins, God has rebuilt ; and the whole man is formed after the divine pattern, Jesus Christ.

The second character we find displayed in two worlds. It is to be seen on earth, and in the prison of despair. If we descend into the dark abode, with the lighted lamp of revelation in our hand, we shall see that all the damned spirits are of one character. They are all unholy. Here is one wretched being, who once inhabited heaven ; and here another, who was born on earth ; but this makes no difference in their moral image, for one is now the Devil ; and the other, the child of the Devil. There is a family likeness between the father and the son. Not one inhabitant of hell has any love to God. Devils and accursed men love the same objects. Their dispositions and actions are of the same description. It may be thought difficult to prove, that any persons, who are still in our world, are of the same class with the unholy in the bottomless pit : but is there a greater difference between Satan and an impenitent sinner, than between God and his glorified saints ? Verily, the wicked must be included in the denomination of unholy beings ; for " God is not in all their thoughts ;" " there is no fear of God before their eyes ;" they are " children of wrath ;" and God declares, that they are not

only "sensual," but even "devilish." "Ye are of your father, the Devil," saith the Son of God, "and the works of your father ye will do." Did the evil angels rebel? So have impenitent sinners. Do the evil angels hate God? Wicked men are "haters of God." Does Satan remain unreclaimed by all the mercies and judgments of God? The same is true of impenitent men. The children of the Devil no more love God, or his Son, or his word, and people, than the Devil himself does. All of this class of unholy beings have hearts, which are enmity against God. None of them has the knowledge of the glory of God. Satan, with eyes of malice, looks upon the ever blessed God as the tyrant of heaven; and the wicked in our world deem him "a hard master," an "adversary;" a cruel, capricious being. Does Satan boast an "unconquerable will," "and courage never to submit;" or pride, that will not "bow and sue for grace?" With how much propriety may the sinner confess that he has the same spirit! Does Satan resolve to do his own pleasure, defy OMNIPOTENCE, and challenge the wrath of God to execute its worst judgment! Sinners practically do the same,

Who continues in impenitence, performing his own will, and consents to be a lover of pleasure, more than of God without declaring,

"To reign is worth ambition, though in hell:
Better to reign in hell, than serve in heaven!"

I would not insinuate that all unholy beings have the same degree of wickedness: but all are wicked; while some are more wicked, and the devil is, by way of eminence, called "the wicked one;" because most wicked. One may be the least wicked of all unsanctified beings, and yet not have any holiness: no, not the least love, nor the weakest evangelical faith. One too, may be the least in the kingdom of heaven, without partaking in the least degree of sin.

Neither would I be understood to say, that impenitent sinners have nothing about them, or in them, which is *naturally* good, or in itself lovely. The vilest youthful libertine may have a lovely personal appearance; but this is not holiness:

Parents may have an affectionate disposition towards their children ; but so far as they are animal, they are destitute of holiness. Brutes have natural affection. It is a good and lovely thing in them, as well as in mankind. The knave, the glutton, the murderer may be moved by sympathy : and so may the brutes. This and many other things, are good in themselves ; which have no love to God in them ; nothing which can be called holiness.

In amiable natural gifts and graces, sinners on earth differ from those who are fallen angels and damned spirits. Sinners, too, have sometimes an appearance of moral goodness, which is beneficial to society, which some unholy beings have not. Satan has none of that hypocrisy which induces some men to be externally religious, while their hearts are after their lusts. The ungodly often attend public worship ; they sing ; they pray ; they perform many kind actions ; but in the sight of God, who looketh on the heart, they have never loved those external duties, which pride, custom and fear have induced them to observe. Will you boast of mere formality in religion ? Satan and his rebel legions may warble hymns of praise,

“ And to the Godhead sing,
Forc'd halleluiahs! — — — ”

The third sort of characters is found only in this world. It is the character of a Christian ; and may well be denominated a mixed character, because it partakes of holiness and sin.

We find it delineated, in the word of God, by the pencil of the Holy Spirit. It is materially different from the character of the perfectly sinful, and equally different from that of the perfectly holy. A full view of this wonderful character may be seen in the seventh chapter of Romans ; in which Paul relates his experience of moral good and evil. The whole is summarily comprehended in one verse. “ Now then, it is no more I that do it, but sin that dwelleth in me.” Here is a compound of contrarieties. Philosophy would say, that such a person as Paul describes himself to be, could not exist : but revelation and the universal experience of believers attest, that such as Paul describes himself, is every renewed person, while in the flesh

Theologists differ in theory upon this subject, but all admit, that the believer in this sinful world, is sanctified but in part, and retains much sin, while he has some holiness. All admit, that he is a believer who has the least degree of love to God, and faith in Jesus Christ, so that the *quantity* of grace need not be considered, in determining who is, and who is not, of the class of Christians. All admit too, that grace in the heart is small in the beginning, and increases in some manner, until the whole man is perfectly purified from sin. In the general truths conveyed in these and similar passages, there is an agreement between the greater part of gospel ministers, and professed Christians. Paul was a Christian, who after his conversion, both obeyed and disobeyed God; who had peace of conscience, and yet a conviction that he was still a wretched man: who loved sin enough to commit it, but who sincerely groaned to be delivered from it. He possessed, like all other children of God, who dwell in the flesh, a mixed moral character. This mixture of sin and holiness is described in various ways. Several of the systems of explanation are worthy of attention.

1. Some maintain that the imperfection of the saints arises from the *remainder* of a sinful nature. The old and perfectly sinful nature is in part changed in conversion, and the Holy Spirit carries on a process of refining what was once wholly evil, until it becomes wholly good. The sinful nature, which was inherited from Adam, is thought to be purified, by the increase of grace, even as the whole lump is leavened by a little leaven. Hence they suppose Paul intended to teach us, that the unsanctified part of his nature did, what his sanctified part, at the same moment, disapproved. The old part of his nature warred against the new part. According to this system, the believer is, in his very nature, partly an object of the divine love and partly an object of divine hatred. If the greater part of his nature is not sanctified, God hates the believer more than he loves him; for this very nature is said to be a wicked thing, which God abhors. This plan supposes a wicked nature to be distinct from wicked exercises, mental actions, or volitions, and the cause of them."

Cal. The whole of that representation is uncandid; and calculated to make the *truth* appear ridiculous. If the word of

God is to be accredited, we have a corrupt nature, a carnal mind, disorderly affections, and corrupt propensities. When we are once united to Christ by faith, then we begin to bring the body and the soul into subjection to the gospel. For instance ; you know, that when a drunkard is converted, he will still retain a corrupted appetite ; and there is from constitution and habit a strong propensity to intemperance : but through help obtained of his Head, he may by degrees destroy even the inordinate predisposition to ardent spirits. In this case you see how grace may overcome nature. But before the disposition to inebriation was subdued, the renewed person might say, that in regard to the virtue of temperance he was still imperfect, in consequence of the *remainder* of a *sinful nature*. I might apply the same mode of reasoning to every evil propensity, whether it be animal or mental, for I conceive it to be a fundamental axiom in reasoning, that there are mental principles of action."

Hop. I deny that there is any such thing.

Cal. Might I not say, as a cunning Scotchman said to a New-Englander, in a similar debate : " Well, well, Sir, I perceive that you are an *unprincipled* man ?"

Arm. A good story ! *unprincipled* man !

Cal. The scriptures do certainly compare grace in the heart to a little leaven, which ultimately affects the whole mass of natural principles and affections ; to a seed of mustard, which is one of the smallest of all seeds ; and to a kernel of corn, which is planted, watered, and made to produce, first the blade, then the unripe ear, and in due time, the full grain in the ear. Paul declares, that the flesh lusteth against the spirit, and the spirit against the flesh. By the *flesh* we are to understand all the corrupt principles of fallen human nature ; and by the spirit every thing which constitutes the spiritual life. These are contrary one to the other. What you have said, of the believer's being an object of God's hatred more than of his love, betrays either ignorance or forgetfulness of the fact, that God never looks upon any sinner, except when viewed in Christ, and considered as united to him, with any degree of complacency. " The per-

sons of believers being accepted through Christ, their good works are also accepted in him, not as though they were in this life wholly unblameable and unproveable in God's sight ; but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections."

Hop. I have believed, and therefore have I written. If you have patience I will proceed.

"2. Others maintain, that the believer has two natures, which are directly opposite. He is thought to have inherited a wicked nature, which leads him continually to sin. In regeneration God creates in him a new nature, which leads to nothing but holiness. In infancy the corrupt nature, which was produced by natural generation, is weak ; but becomes continually stronger and stronger, which causes the transgressor to wax worse and worse. In new converts, the new nature given in regeneration is also feeble, but gains strength through the influences of the Holy Spirit.

Sometimes one of these natures is thought to be dormant, and then the other governs the believer in his actions. At other times both natures are active, but one overcomes the other. Hence, they say, that Paul felt the struggling of these opposite natures, in one and the same period of time, which made him say, "when I would do good, evil is present with me." The holy nature they say, is the "inward man," which delights in the law of God ; and the unholy nature is called "the law of sin in the members." "Now then it is no more I," that is, *my holy nature*, "that do it ; but sin," or my unholy nature "which dwelleth in me." When one of these natures is the stronger, the other is the weaker : when one rules, the other submits ; but sin, through the grace of God has received a mortal wound, and shall finally die. Then the believer is to have only one nature, which will be perfectly holy."

Cal. What have you to oppose to this last representation ? The nature of every creature is capable of changes. The finest gold may be changed ; solid rock may be hardened ; and

the flinty heart may become more obdurate. Sinners do grow worse and worse. There is a progressive depravity in the unrenewed. Sinful disposition, habit and principle may all become more vigorous. If a depraved nature is capable of deterioration, why may not a holy nature be capable of melioration ?

Paul undoubtedly experienced the operations of the old man, of sin and death ; and of the new man, which after Christ Jesus, was created unto good works. Where is the Christian, who, in the strongest exercise of faith, penitence and love, does not at the same time feel conscious of an evil nature. Even in prayer, when the child of God is really in the exercise of faith, he often feels the operation of such animal and spiritual passions as his new heart condemns. When tempted, when consenting to sin, through the power of lust, when in the very act of backsliding, the Christian often breaks out in strong cries to God for help, for mercy on his sinning soul. When passion does not wholly becloud reason, the child of God condemns himself and repents while he sins ; and thus transgresses, contrary to his will. He feels the contending powers of grace and nature, at the same moment.

During this conversation the Arminian nodded ; but he intended neither assent nor dissent.

Hop. " 3. Other theological writers maintain, that man is a being compounded of certain constituent parts, called *principles*. Hence we read of principles of thoughts and action ; of a principle of fear and hope. All the principles created at first, or given man in the moment of birth, are said to be principles which lead to sin, and are therefore called unholy principles. Sometimes they express the corruption of the unregenerated, by saying, that they are perpetually actuated by a *principle* of selfishness. When the sinner is born again, they say, God has implanted a *new principle* in him, among all the other principles of the old nature of sin. The imperfection of the believer, upon this scheme, arises from the *weakness of the principle* of grace, and from its inactivity. It often is overcome by the union of the old sinful seeds of action ; but is never exterminated from the heart.

"This principle increases in strength. Sometimes it conquers all its opponent principles, and then it rules the whole man. The principle of selfishness may live ; but it will be inactive when the seed of grace flourishes.

"4. Others teach, that there is a *moral taste* in man, which resembles the natural appetites. As man has a preparation of palate to love certain kinds of fruit and hate others ; so the natural man is said to inherit a moral preparation of mental taste, to love sin, and hate holiness. While this wicked natural taste continues, it is said that the person possessing it can no more love God, than the natural taste can relish bitter, nauseating drugs. A writer of distinction, who embraces this scheme, has accounted for the imperfection of Christians in this way: "There are in believers while in this world, two tastes, respecting moral subjects, in direct opposition to each other. One is pleased with holiness, and the other with the objects of sinful pleasure. In all true believers the holy taste is stronger than the sinful one." These are the words of a celebrated supporter of what is called "the taste scheme." These two tastes always exist in the believer's soul ; and if the holy taste is always the strongest, how can the believer sin ? "Why, the sinful taste sometimes overcomes the holy taste," says the same writer. Then I should humbly suppose, that the holy taste was not *always* the strongest."

Cal. Brother H. you make and unmake systems, according to your own fancy. If you think that the Calvinists assert all that you do, or would attribute to them, you are mistaken. Who says that man is a being composed of principles ? You say that the soul is a bundle of exercises ; but I think that the mind is distinct from its own exercises and principles of action. This mind, before conversion, is governed by such principles as the word of God condemns.

A man of selfish feelings, and avaricious practices, may receive from God a principle of obedience to Christ. It may be his settled, habitual rule of action, to do justly and love mercy. He forsakes his former courses, and generally does good as he has opportunity. I say therefore, that the new principle overpowers the old nature. They may coexist, while grace reigns

Still, however, when the holy principle is for the time disregarded and inactive, the renewed miser may wickedly indulge some of his wounded, and weakened, but not entirely eradicated propensities of the old man.

Hop. "When the new principle is once implanted, it is contended, that it will never die ; and that there is something in the very nature of grace, which ensures final perseverance. "Who-soever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God." This seed is thought to be the new nature, which cannot be changed or destroyed by any person but God himself. It may be dormant, it is granted, and then sin reigns. "In certain circumstances," says one, "believers do actually serve sin, and the sinful taste prevails. At such times, some object, calculated to inflame the sinful taste, is present—is contemplated—the imagination fired, and the taste strongly excited, and God is either not thought of at all, or his glory is little contemplated ; and in this way the sinful taste hurries the man into evil exercises. Thus David had his evil taste inflamed, while God was out of view ; so that he did very great wickedness. But when he reflected upon his sin, in the presence of God, he was filled with anguish of spirit ; and said, 'my bones waxed old through my roaring all the day long'—'make me to hear joy and gladness, that the bones which thou hast broken may rejoice.'

"Those persons who support either of these systems, maintain also, that there is sin in the want of this holy nature, taste or principle. It is a crime not to have this new heart. It is a guilty thing to be born without original righteousness. Some of them teach, that exercises flow from these contending tastes ; and that the exercises are defective, either for the want of more degrees of holiness, or because they are *partly* holy and *partly* sinful. Indeed, it is the general opinion, supported by these systems, that no one affection of the Christian is perfectly sinful, or perfectly holy. Love to God is mixed with the opposite affection, hatred to God. In the desire that God would be merciful, there is thought to be some holiness and some sin. In short, the mixed character of believers is thought to be constituted by two opposite natures, or moral palates, or seeds of feeling, or princi-

ples of action, which make war upon each other; so that the internal conflict of a believer is a warfare of vegetation. Paul's words are confidently quoted by the friends of each system. It would seem from their representation, that he always did what he at the same moment of time both hated and loved, or what he partly hated and partly loved. He was conscious of two co-existing wills. He consented to sin, and he did not consent. He had a volition to do evil, and a volition not to do evil, in the one and same mental exercise.

"Are these representations of the imperfection of the saints rational? Are they scriptural? If they are, sanctification is neither the immediate work of God nor man; but the natural increase of a principle, or the melioration of taste by the natural exercise of it, or the invigoration of nature by the involuntary use of its inherent functions."

Cal. It would be more scriptural to speak even of a warfare of vegetation, than to deny that there is any contest between the flesh and the spirit. We assert, however, no such thing. You say, that there is a warfare in the believer's breast, between two sorts of exercises which never exist at the same time. You have a battle between two enemies which never meet. When the holy exercise takes the field, in complete panoply; the sinful exercise has departed. Next, when sin advances to attack holiness, the pious exercise is no more. Your antagonists are like the two arms of a woodmonger's saw; continually advancing, continually retreating, at equal distance from each other. This is a battle of alternation. It reminds me of a contest which I have seen between Adam and Eve, represented on the top of the face of a clock. The little painted Adam put forth his hand, by mechanism, to take an apple from the hand of her ladyship; but at the same moment, the same machinery drew back her arm. Then she offered the fruit, and the same movement which made her hand advance, made his recede. This warfare of alternation has been continued, night and day, for many years. It is much like your clockwork fight of succeeding volitions.

On the subject of original sin, and the want of original righteousness, we have formerly debated, or rather our sleeping Doctor A. proved you an Arminian.

At this moment the reverend gentleman of whom they were speaking dropped his pipe on the floor, which effectually restored him to his senses.

Arm. "Yes, yes," said he, while they laughed at the circumstance which awoke him to argument, "and I maintain it still, Has he proved himself orthodox in this dissertation?"

Cal. He says there are no contending principles, no opposing dispositions in the good man; but all his desires are perfectly holy or perfectly sinful. Brother H. you seem to think, that the doctrine of a progressive principle of grace, detracts from the praise due to Jehovah. But tell me, does it derogate from the goodness of God in providing food for beast and man, to say, that it is the nature of grass to grow, and of seed corn to bear fruit? God keeps alive the stamina of vegetables, and causes the ox to grow. To him the praise is due. In the very nature, however, of a plant, there is something different from the nature of a flint.

The seed of God remains in every child of the spiritual kingdom; and in spite of your attempts to fritter away this doctrine, I do believe that under the blessed influences of God, the principle of grace is as progressive as the seed of grass or grain. True, grace would die, should the Lord withdraw his influences, and so would every seed in existence. But when will you state your own system?

Arm. Read the remainder in the morning, that I may hear it.

To the speech of this Gamaliel all consented.

THE DISSERTATION AND DIALOGUE CONTINUED.

Hop. "A fifth mode of explanation remains to be submitted, which is commonly denominated, *The Exercise Scheme*; because it is founded on this general doctrine, *that neither sin nor holiness is predicable of any thing but moral exercise, or volition; and consequently is to be attributed to no faculty but the will.*"

Arm. I like that statement much, because it discards the Calvinistic doctrine of original sin, original righteousness, and the implantation of a new principle. It also will destroy the doctrine of the infallible perseverance of the saints.

Hop. It will destroy only that doctrine of perseverance, which is grounded on the nature of the gracious principle.

Cal. I dislike your statement, because it is contrary to true philosophy as well as scripture. Man is a complex being, composed of body and spirit, which constitute him a compound agent; and all his actions are therefore of a complex nature, or they are the actions of the whole accountable creature.

With the nature of the material part of man we are very well acquainted. It has parts; and one member is adapted to one kind of animal action, while another is peculiarly fitted for other purposes: but the members, though they are distinct, yet are not independent. The legs are adapted to walking; but they can perform no office, without the co-operation of nervous and muscular energy. The head, the fountain of nervous influences, and the spine, the curious canal for the passage of those influences, are as necessary to the complex action of walking, as the muscles, tendons, bones and joints of "the strong men," which support the tabernacle of the soul. Perhaps no action is more apparently simple, than that of seeing; but simple as it may appear to the ignorant; all, who understand the construction of the body, and particularly of the eye, know, that it is extremely complex. I look upon an object; I see it. What more simple? But in the first place, rapid as is the twinkling of an eye, all those nerves which are connected with the muscles of the curtains of the eye, and the eye itself, must be affected, in some incomprehensible way, by volition, through the brain. The face must be turned towards the object to be seen, one eyelid must be looped up, and the other drawn down; the ball, like some telescope elevated, depressed, or moved horizontally, and then the pupil dilated or contracted as the state of the light may require.

Of the spiritual part of man it is more difficult to form just conceptions. You compare the soul to the body, and each faculty to some one member. Then you suppose that each faculty can act independently. You say that the *will*, considered as disjoined from the understanding, chooses. I affirm that a man can no more choose without mental discernment and thought, than the arms can move, or the legs walk, without some connexion, through the spinal marrow, with the brain.

Arm. Let him read his dissertation, and then, if you please, give your own extemporaneously. You are fond of preaching without notes.

Hop. "The exercise system supposes man to be constituted of body and spirit. Nothing appertaining to the body is of a moral nature, or can be either holy or sinful. Every thing purely animal in us, is as innocent as in the irrational creatures of God."

Cal. When you was a young man, and formed this system for yourself, you must have been either *more* or *less* than a man.

You do not pretend to be an angel: and I think the soul either wanted fire, or the veins blood, or the heart animal heat, or the eye the capability of beholding beauty, or, you would have exclaimed with Paul, when conscious of vile animal passions, and oppressed with what he calls a *vile body*. "O wretched man that I am! who shall deliver me from the body of this death;" from this damning body?

Hop. "The spiritual part of man is constituted by the intellect, the will and conscience. Of these one only is a power of *moral* agency. The intellect is capable of separate action; but to perceive, think, compare, combine and remember, are not moral exercises. The conscience has its local residence in the animal heart, the intellect in the brain.* This conscience is natu-

* Emmons' Ser. p. 178.

nal, and not moral. In feeling, at the heart, that one thing is right and another wrong, there is neither holiness nor sin. The *will* only is absolutely essential to constitute man a moral agent. Man must have a choice, before he can be holy or sinful. All those actions which include choice, however that choice may be caused, or rather every mental choice, is good or bad; is conformed to the moral law, or opposed to it.* These are moral actions, and because they consist in *willing*, are called, from *volo*, (*I will*), VOLITIONS. "My son, give me thy heart," or thy volitions. Choose what is right. Love what you ought.

No new power or principle is required. It is simply love to God. In the very moment in which the sinner first has a right exercise, he is regenerated, turned about, or converted. From that time he who had no holy exercises now begins to have holy exercises, and consequently is the subject of partial sanctification. According to this system, each moral action is either a good or a bad one; a holy one or a sinful one. There is no mixture in the exercises. In the act of love to God, there is no hatred of God. There is no fellowship between light and dark-

* This doctrine of choice is not of modern invention; neither can its first publication be attributed to the advocates of a divine revelation. The infidel HOBBS taught, that "though the will be necessitated, yet *the doing what we will* is liberty. He is free to do a thing, who may do it if he have a will to do it, and may forbear, if he have the will to forbear, though the will to do the action be necessary, or though there be a necessity that he shall have a will to forbear. He who takes away the liberty of doing according to our wills, takes away the nature of sin: *but he that denies the liberty to will doth not do so*. The necessity of an action doth not make the law that prohibits it unjust; for it is not the necessity, but *the will* to break the law, that makes the action unjust, and what necessary cause soever precedes an action, yet if that action be forbidden, he that doth it *willingly*, may justly be punished." See *Whitby on the five points*, p. 360 and 361.

Another infidel, COLLINS, contended, that man's liberty consisted in choice, or in doing what we will, while destitute of the power of willing. In this manner virtue and vice are made to exist, while all things are fixed fast in fate. *Clark's remarks on Collins*, p. 14. HUME said that actions not proceeding from a permanent fixed cause, are neither virtuous nor vicious. Of course, man is not capable of moral good or evil.

Hume's Essays, Vol. 3, p. 149, 150.

ness, moral good and evil, Christ and Belial, the service of God and the service of Satan. We cannot, in the same single desire or intention, serve two masters. We cannot *partly* serve God and *partly* mammon, in the same mental action. So far as the believer loves God, he is holy. And so far as he loves him not in his exercises, that is, hates God, he is sinful. This leads us to show in what the mixed character, or the imperfection of the renewed person consists. According to the exercise scheme, the Christian's *character is mixed*, because he has some holy and some unholy exercises. His imperfection arises from the *inconstancy* of his holy exercises. If he was always loving God, he would be free from sin; he would be holy as the spirits of just men made perfect, are holy. It is absolutely certain that believers sin; and they cannot sin without having some desire or feeling, which is contrary to the divine law and pleasure.

This is the scheme of doctrine which we think is taught by the apostle Paul. He represents sin as a person, and calls sin "an exceeding sinner."* This is evidently a figure of speech, for sin literally is no person, but a thing of which a person is guilty. He speaks of sin as a person, and says that sin "taking opportunity under the commandment, wrought effectually *in him*, all strong desire," and "slew him." Once Paul had no spiritual knowledge of the law of God, and then he lived a self-righteous Pharisee. "I was alive without law once; but when the commandment came, sin lived again, and I died." When he comprehended the extent and spirituality of the law, he died as a self-righteous man, for he saw that he was carnal, and subject to sin. "The law indeed is holy; and the commandment holy and just and good." "We know that the law is spiritual; but I am carnal, being sold under sin. For what I thoroughly work, I do not approve. For I practise not that which I incline; but what I hate that I do. And if I do that which I incline not, I assent to the law that it is good."* When converted he saw the law to be holy, and himself sinful. When in the exercise of grace he hated sin, and this proved, that the law was good. Even when a converted person, he sometimes did, what he at

* Macknight's Translation.

other times hated, and disapproved. Under the influence of sin, he did what he wished not to do, when in the exercise of gracious affections. He could not do what he hated to do, while doing it, for in such a case he must at the same time have willed to do it, and not to do it ; which is an absurdity.

“He could not at the same time hate and love, for that would be the same as to hate and not hate, which is impossible. Now, then, when I sin, “it is no more I who do it, but sin that dwelleth in me.” I do not act as a converted person, but as an unconverted person. I do not act like the apostle Paul ; but like Saul of Tarsus. I do not act from the influence of grace, but sin. It is sin, this exceeding sinner, which disobeys God. When I sin I do not obey my conscience, but yield to the inclinations of selfishness. I am tempted by my members, by my eyes, my ears, my sense of feeling, by this body of death, or, this mortal body, and yield to that very sin which I hate, when I am in the exercise of love to God. I purpose to be holy ; I resolve to do good ; but when the time comes in which I intended to do some good thing, then I find evil is present with me. Through the whole of this description the apostle seems to convey the idea, that he had a succession of holy and unholy exercises. He does not say, that each exercise was partly a love and partly a hatred of what he did. But through the temptations to which his body subjected him, he was often blinded, and led captive by sin, when he did what his soul, in the exercise of love to God, perfectly hated. “The flesh lusteth against the spirit,” so that the Christian cannot do, *when under the influence of sinful affections*, what ~~he~~ would, *when his desires are right with God*. DR. STRONG,* in his 2d vol. of sermons, page 260th says, concerning Paul, “*In him there was holiness and unholiness alternating in exercise.*” Better words could not be chosen to represent the imperfections of Christians. I might cite the opinions of multitudes, and prove that the greater part of believers admit the imperfection of saints to consist in their having sinful exercises, when every exercise ought to be holy. But opinions are not arguments ; and time will not admit of such citations.

* NATHAN STRONG, D. D. of Hartford, Con.

"If any one object, that according to the last scheme a believer may fall from a state of grace : we reply ; " this is not a consequence." Every one who has become a new man in Christ, shall persevere unto the end, shall not fail of salvation. Every one who has a little faith shall grow in faith and love. Every one, who has the beginning of a holy life, shall go on unto perfection. The four first schemes suppose that there is something in the nature of grace, or in the new heart, which ensures the saint's perseverance : but the last relies upon the promise of God to keep his people unto the day of salvation. God has promised that although his children slide, yet they shall not utterly fall away. Where he has begun a good work he promises to carry it on unto perfection. The promise and power of God we deem better security for final perseverance, than any thing in the new heart."

Arm. It certainly follows, from what you have said, that a good man may, or may not, persevere unto the end, and be saved. You have taught, that when a bad exercise is in being there is no holiness in the believer, and that when a good exercise is in being there is no sin in the agent. I am happy to learn, that the Hopkinsian and Arminian views of SANCTIFICATION harmonize.

Cal. Have you concluded your dissertation ?

Hop. I have done : show your opinion at large ; for I am open to conviction.

Arm. I say, a saint to-day ; a sinner to-morrow ; or a friend this week, and perhaps an enemy the next ; but these new fashioned Calvinists go beyond me. They say, sin and holiness are perpetually alternating in exercise ; and a friend now, but in the twinkling of an eye, an unreconciled enemy. The only difference between us seems to be this ; that I think the alternations of holy and sinful exercises may be somewhat longer than they will allow. They seat the sinner upon a short board, made fast on a pivot in the center, and like a child astride some fence, he rises or sinks alternately, to the ground : while I produce a lever, as long as the father of mathematicians desired, on which the

sinner is either raised to heaven, or let down to hell. These two points are so wide asunder, that the sweeping of the whole course between the two extremes must necessarily require considerable time.

Cal. I was astonished at the quotation to which you allude; but if I do not mistake, it is the design of two whole sermons, in the second volume of Strong; and of two sermons in Emmons, doctrinally to establish it; that sin and holiness are, more or less regularly, "alternating in exercise." Were this expression designed for a figure of speech, I would allow it to pass; but since it is designed for a doctrinal proposition, I think it should be reprobated. It is calculated to do no good; but to cherish the fallacious hopes of a man who has no government of his passions, whose heart is not subjected to Christ, and whose religious feelings are capricious, whose love and hatred are "alternating in exercise."

Hof. Spare your philippics, my dear Doctor, and give us your own theory.

Cal. When I say, "man is a sinner," I design to convey the idea, not that man's will is a sinner; but that the complex being, composed of several constituent faculties, is a sinner. The actions of this being are all complex. He cannot choose without perception; he could neither love nor hate without the co-operation of intellect: he could not act without motives. As objects of sight are themselves complex, so are the motives by which a man is actuated in the imperfect spiritual life. The motives which influence us to action are all good, or all bad, or mixed motives. Now who is not sensible of the co-operation of many motives, in producing the common actions of life? What believer can refrain from confessing, "selfishness mingled with my charity and self-denial; my affections do not yet perfectly resemble the pure stream, proceeding from the throne of God and the Lamb; my righteousnesses are as filthy rags?"

At the same time, the believer can say, "I do not act as I once did. The love of God has some prevailing influence over my life. My spiritual discernment, thoughts, hopes, fears, de-

sires, and exercises universally, are changed. I have some faith, some love : new principles of conduct, and a seed of grace."

Sin has blinded the understanding. When therefore, I love any good thing, my affection has some connexion with my views ; and because my view is imperfect, as well as my will disordered, my exercises of love, when directed towards proper objects, must all be imperfect.

Arm. You say, however, that this weak, partially blind, and imperfect creature, can never utterly fall away from his gracious state ?

Cal. I say, that the Lord will have respect to the work of his hands ; that he will water what he has planted ; and perfect what he has begun.

Hop. Concerning *the fact*, that the work of sanctification shall be continued, until completed, you and I, Doctor C. are agreed. In this at least, you will grant, that I am orthodox.

Arm. I clearly see that you Hopkinsians are neither for nor against any system but your own.

Here the discussion ceased.

The passages of scripture which both the Calvinists and Hopkinsians consider decisive proof of the perseverance, or divine preservation of every believer, to eternal life, shall now be stated.

"He that believeth, and is baptized, shall be saved." *Mark xvi. 16.* Here is a promise of final salvation made to every believer ; to one, who now, for the first time believes, as well as to him, who has continued to believe, to the last hour of life. It implies another promise ; that he who believes with his heart in the Lord Jesus, shall be kept through faith to salvation.

"The steps of a good man are ordered by the Lord ; and he delighteth in his way. *Though he fall he shall not be utterly cast*

down; for the Lord upholdeth him with his hand." *Ps. xxxii.* 23, 24. This gives us glorious confidence. Although the good man sin, yet God will not leave him to commit the sin of final apostacy. He may fall into grievous sins, but God will uphold him, so that he shall not *utterly fall away* from holiness. If the good work of sanctification is delayed for a while, God will, nevertheless, renew it again, and finally perfect it in the day of the Lord Jesus. "The Lord redeemeth the soul of his servants; and none of them that *once* trust in him shall be desolate." "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." *Jer. xxxii.* 40. "The path of the just is as the shining light, that shineth more and more unto the perfect day." *Prov. iv.* 18. Except it is certain, that he who has some knowledge of God, and some love, will through life make advances in holiness, this representation cannot be true.

"Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." *John iv.* 14. "Jesus said unto them, 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'" *John vi.* 35.

Nearly the whole of this sixth chapter is full of assurances, that every one, who once believes on the Lord Jesus, shall never die, but shall have eternal life.

"The righteous shall hold on his way." *Job xvii.* 9.

"Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." *John v.* 24.

"Who are kept by the power of God, through faith unto salvation." *1 Pet. i.* 5.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never

254 ON THE IMPERFECTION OF GOOD MEN.

perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." *John* x. 27, 28, 29.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.—Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Who shall lay any thing to the charge of God's elect? It is God that justifieth." It is sufficient here to observe that God pardons and justifies every believer so soon as he believes. If we deny then, that every believer shall be saved, we must suppose the eternal God to revoke his decisions, and condemn those whom he has pronounced free from condemnation. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay: in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Rom.* viii. 28—39.

These are passages, which prove that all believers shall be preserved unto eternal life. Those who are once pardoned shall never be punished; once justified, never condemned; once heirs to eternal life, never disinherited; once sons, no more aliens.

"Being confident of this very thing, that he who hath begun a good work in you will perform it, until the day of the Lord Jesus." *Phil.* i. 6.

CHAPTER XII.

*CALVINISM AND HOPKINSIANISM CONTRASTED, BY COM-
PARING EACH WITH SEVERAL HERESIES.*

Many matters of inferior importance, on which a difference of opinion exists, might have been introduced into the Contrast, but it was deemed not expedient. From the fundamental principles, which have been already opposed to each other, the discerning mind can easily imagine how the opponents would reason upon the various ramifications of their respective systems. It is proposed in this chapter to give a summary contrast, by comparing both Calvinism and Hopkinsianism with several heresies. If we wish to see the difference between any two objects, it is well not only to examine them in relation to each other, but also to compare each with a third object. By pursuing this course in the present case, a double advantage will be gained ; for we shall be able more clearly to discern the difference between the two, and at the same time, to judge of the tendency of each.

It will be made evident, that some of the doctrines of Hopkinsianism have originated in a collision between the advocates for a general atonement and the universalists ; while others, if they have not sprung from deistical objections, or from a desire of compromise with the enemies of our God, Christ ; and from the pride of "philosophy, falsely so called ;" may certainly be traced down in their consequences, through various erroneous systems, to deism, and in some instances from deism to atheistical fatality.

Those persons, who profess to derive their doctrine of universal salvation from the scriptures, said, **THE ATONEMENT IS UNIVERSAL.** The Hopkinsians said the same.

Then it follows, said the former, that all mankind will be saved, or that Christ will lose some persons for whom he paid the price of redemption. This brought the latter to the necessity either of becoming universalists, or of restricting the atonement to the elect, or of denying what the ancient Calvinists deemed the essence of the atonement. They said, therefore, that although the atonement was *universal*, yet it was *indefinite*, and rather of the nature of an *exhibition*, than of a real, legal *satisfaction* by personal substitution.

In like manner, the Hopkinsians said, that moral obligation resulted from the right and wrong in the nature of things ; and that the distinction between these was independent of the divine will ; which distinction fallen man had natural conscience to discern. " This clearly proves," said the Deist, " that the volume of nature is sufficient : and, that a *needless* revelation cannot be *divine*, must follow."

Sin and holiness, said the Hopkinsians, are predicable of nothing but created volitions. " And these volitions," said the Fatalists, " are produced by the First Cause, who could not but act according to the pre-existing nature of things. Therefore the nature of things is eternal, and all beings are governed by fatality."

That the inquirer may judge for himself in these matters, and that the hasty reader may refresh his memory, without much trouble, the summary Contrast of several systems will be presented in the form of a theological chart.

Opinions which *most* prevail in each denomination will be presented in preference, even to the sentiments of the founder of the system. Thus, under the head of Socinianism, shall be exhibited the sentiments, not particularly of Socinus, but of those persons in America, who agree with that heresiarch in his fundamental doctrine, that Christ was not so much as a superangelic being, but a prophet of Nazareth. Thus also, the Sabellians will be represented to be Hopkinsians in most points ; for that they are of this denomination, who, in this country, believe that God the Father, Son, and Holy Ghost, dwell in the humanity

of Jesus, is certainly the fact. In one or two instances, however, I know of a Sabellian who does not oppose the Calvinists, except in relation to the Trinity and the hypostatical union. Under the head of Universalists, the Deists who believe that all will be saved, will not be regarded ; because they belong to the class of infidels. It is to be observed also, that some Universalists are Arians, some Arminians, some Sabellians, and some Socinians ; but the great body of them hold to most of the doctrines of grace. These last will be principally regarded ; because they alone form a distinct denomination. They are in America, the followers of Dr. Huntington and Mr. Murray. The former was the author of a posthumous publication, entitled " Calvinism Improved." It is wonderful that he did not call his system " Strict Calvinism."

The latter has been a noted declaimer in Boston, who taught, until the palsy silenced him, that a complete atonement was made for every man, which will secure all an escape from all sort of future punishment.

The other Universalists of America, that do not openly reject the scriptures, are the followers of Dr. Chauncy of Boston, whose hell was to last, he did not know for how many ages, until the half-damned mortals were made meet for heaven, by the salutary punishments of the infernal regions.

It will be found, upon a view of the whole chart, that Hopkinsianism partakes of the fundamental principles of most of the systems ; but at the same time disclaims all affinity to the rejection of Christ's divinity, moral suasion, the resuscitated papal hell, and infidelity.

Let the reader, however, while examining what remains of this work, seek for an answer to this question :

Why have not the Universalists, the Arians, Socinians, and Sabellians, multiplied within the bounds of the Presbyterian Church as rapidly as they have in New-England ?

" I speak as unto wise men ; judge ye what I say."

CALVINISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent, immutable in counsel, without passions, incomprehensible, holy, just, true, faithful, gracious, merciful, benevolent, independent, sovereign, and perfectly happy in himself.*

II. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; which three are one God, and distinguished only by their personal properties.

III. The divine authority is the foundation, and God's revealed will, the rule of moral obligation.

IV. The scriptures are necessary to teach man his duty, because of the native blindness of his mind.

V. The scriptures alone can give man the assurance of future salvation.

VI. The Old and New Testaments were written under the plenary inspiration of the Holy Ghost.

HOPKINSIANISM.

I. There is one God ; and but one : who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent ; immutable in counsel, but moveable in his affections ; incomprehensible and sovereign, whose moral perfections are all comprehended in the disinterested love of being in general, and whose happiness is dependent on the gratification of his benevolent feelings.

II. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost ; which are so distinct as to have society together, and a mutual friendship for each other.

III. The nature of things lays the foundation of moral obligation.

IV. Natural conscience can discern the difference between right and wrong in the nature of things.

V. The scriptures are indispensable to show man the way of salvation.

VI. The Holy Spirit inspired every word of the Old and New Testaments.

* The reader will please to be guided by the sections, and turn his eye over four pages, before he regards the second article of Calvinism.

UNIVERSALISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent, immutable in counsel and affection, incomprehensible, and sovereign, whose moral perfections are all comprehended in love to being in general, and whose happiness is dependent on the indulgence of his unbounded love.

II. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost ; which three are one God, and distinguished only by their personal properties.

III. The divine authority is the foundation, and God's revealed will the rule of moral obligation.

IV. The scriptures are necessary to teach man his duty, because of the native blindness of his mind.

V. Divine revelation alone can assure sinners of eternal salvation.

VI. The scriptures were written by the plenary inspiration of the Holy Ghost.

ARMINIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent ; who knows all things but contingencies ; who is omnipotent, and immutable so far as his counsel extends, but moveable in his affections ; who is incomprehensible, holy, just, true, faithful, gracious, merciful, benevolent, independent, and perfectly happy in treating his subjects according to their unpredestinated conduct.

II. There are three persons in the Godhead, the Father, the Son and the Holy Ghost ; which are one mind, and one essence.

III. Moral obligation is founded on the reason and fitness of things, and the utility of virtue.

IV. Natural conscience and reason are sufficient to teach fallen man his duty.

V. Reason might render the salvation of sinners, on repentance, probable, but revelation alone can make it certain.

VI. Some of the Arminians advocate a plenary inspiration, and some a general superintendence of the sacred penmen.

ARIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent ; who knows all things but contingencies ; who is omnipotent and immutable so far as his counsel extends, but moveable in his affections ; who is incomprehensible ; whose moral perfections are all comprehended in love to his creatures ; and whose happiness consists in the gratification of his universal benevolence.

II. There is but one person in the Godhead ; who is called Father Son, and Holy Ghost, to denote the different offices which he sustains.

III. The nature of things is the foundation of moral obligation.

IV. The reason of fallen man is sufficient to discern the right and wrong in the nature of things.

V. Reason renders the pardon of a penitent sinner probable ; but revelation alone can assure us of it.

VI. Some are for plenary inspiration, and some for nothing but a general superintendence.

SABELLIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent ; immutable in counsel, but moveable in his affections, incomprehensible, holy, just, true, faithful, gracious, merciful, and benevolent ; whose happiness consists in the display of his own character, and the gratification of his love.

II. The whole undivided Godhead, manifested in Christ Jesus, may be called a person ; because God in him assumed a personal appearance. There is but one Divine Person.

III. The nature of things lays the foundation of moral obligation. ●

IV. Natural conscience can discern the difference between right and wrong in the nature of things.

V. The scriptures, or some revelation, are indispensable to show the way of a sinner's salvation.

VI. The Sabellians generally are for a plenary inspiration.

SOCINIANISM.

I. There is one God; and but one; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent; who knows all things excepting contingencies: who is omnipotent, and immutable so far as his counsel extends, but moveable in his affections; whose moral character is comprehended in love; and whose happiness consists in the indulgence of his universal benevolence.

II. All the names of God express the same being, in different relations, without any distinction of persons.

III. The fitness of things, and the utility of virtue are the foundation of moral obligation.

IV. The reason of man is sufficient to discover the nature and obligation of virtue.

V. Reason shows, that the pardon of the penitent sinner is probable.

VI. What Christ said was true, but the prophets and apostles were liable to record some of their erroneous reasonings.

DEISM.

I. There is one God; and but one; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent; who knows all things excepting contingencies; who is omnipotent and immutable so far as his counsel extends, but moveable in his affections; whose moral perfections are all comprehended in disinterested love to being in general; and whose happiness consists in the gratification of his own benevolence.

II. Jehovah, Jove, and Lord, all denote the same Supreme Being, and are equally appropriate to the one impersonal Deity.

III. The obligation to virtue is founded on its utility, which is dependent on the nature of things.

IV. God has made no revelation of duty except in the volume of nature.

V. Reason is the only light of man, on the subject of pardon and salvation.

VI. The Bible is a useful book, but was not inspired.

CALVINISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness in a moral agent, consists in the conformity of the whole being to the image of God.

IX. Sin is any want of conformity to, or transgression of the law of God.

X. Adam was created perfectly holy, in all his faculties and exercises.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. God so governs moral agents, as to do all his pleasure without creating their actions.

XIV. God is the author of holiness; but is not the author of sin.

XV. Adam in Paradise had freedom of will to both good and evil. He exercised his own power of will when he first transgressed. By the fall he lost his power of choosing good, and only retained freedom to evil.

HOPKINSIANISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness in a moral agent, consists entirely in benevolent volitions, or exercises of love to being in general.

IX. Sin consists exclusively in selfish moral exercises.

X. Adam at first had none but disinterested affections.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. It is impossible for God to govern moral agents, without creating all their volitions.

XIV. God is equally the author and efficient cause of holiness and sin.

XV. Adam in paradise had the same freedom of will, which his posterity now have. God moved him to a holy and an unholy choice. The first sin was produced by divine efficiency, and so is every subsequent sin.

UNIVERSALISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. On this subject; some Universalists agree with the Calvinists, and some with the Hopkinsians.

IX. Divided as above.

X. Adam at first was perfectly holy, in all his faculties and exercises.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs moral agents by moral means, without creating their volitions.

XIV. God is the author of holiness, but not of sin.

XV. Adam in paradise had freedom of will to both good and evil, which he exercised, when he caused his own fall; but which he never lost, by any wrong use of it.

ARMINIANISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness consists entirely, in the regulation of our affections according to the fitness of things.

IX. Sin consists entirely in affections not conformed to the law of love.

X. Adam was created innocent, and his first affections were all benevolent.

XI. The decrees of God respect all things but moral actions, and the contingencies dependent on them.

XII. The providence of God is co-extensive with his decrees.

XIII. God leaves moral agents so free, within certain limits, as not to govern them at all, except by discipline, or motives.

XIV. God is the author neither of holiness nor sin.

XV. Adam before and after his fall had a self-determining power of the will, which he exercised even contrary to God's primary counsels.

ARIANISM.

VII. Jesus was the first formed of all creatures, of a super-angelic nature, and a God by delegation.

VIII. Holiness consists in volitions conformed to the reason and fitness of things.

IX. Sin consists in volitions contrary to the reason and fitness of things.

X. Adam was created innocent, and at first all his affections were right or benevolent.

XI. The Arians believe in the Arminian doctrine of decrees.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs moral agents, by no other means than moral suasion, in any of their actions.

XIV. God is the author neither of holiness nor sin.

XV. Adam before and after his fall had a self-determining power of the will, which he exercised even contrary to God's primary counsels.

SABELLIANISM.

VII. The whole Godhead was incarnated, so that God dwelt in the man Christ Jesus, as he formerly did, with a visible glory in the Jewish temple,

VIII. Holiness consists exclusively in benevolent affections, or in love to being in general.

IX. Sin consists exclusively in selfish affections.

X. Adam at first had none but disinterested affections.

XI. The decrees of God respect all actions, objects, and events.

XII. The providence of God is co-extensive with his decrees.

XIII. It is impossible for God to govern man without producing his volitions, say most of the Sabellians of this country.

XIV. God is as much the author of sin, as of holiness.

XV. On this head, some are Hopkinsians and some Arminians; but in this country, most Sabellians agree with the first.

SOCINIANISM.

VII. Christ was one of the greatest of the prophets. Some say he was, and some that he was not, a man supernaturally begotten.

VIII. Holiness consists exclusively in the right exercise of our moral faculties.

IX. Sin consists exclusively in the wrong exercise of our moral faculties.

X. For a time the first man Adam, exercised his faculties in a right manner.

XI. The decrees of God respect all things but moral actions, and the contingencies dependent on them.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs man by motives alone, say some Arminian Socinians; but the Priestleyans say, God cannot govern man without creating his volitions.

XIV. God is the author neither of holiness nor sin; but as much the efficient of one as of the other; say all, but the Priestleyans.

XV. Divided as in the two sections above.

DEISM.

VII. The history of Christ is either a fiction, or a true account of a cunning impostor.

VIII. Virtue consists in the love of being in general, and the promotion of universal happiness.

IX. Vice consists exclusively in such affections as are repugnant to the love of universal being.

X. The first pair of each race of men, were neither better nor worse than their descendants.

XI. The Deists commonly do not object to the Socinian predestination.

XII. The providence of God is co-extensive with his decrees.

XIII. Collins, Hobbs, Leibnitz, and Hume, with many other infidels, say, God cannot govern man without creating his volitions.

XIV. Some infidels say, God is the efficient of virtuous and vicious volitions; and all, that he is as much the author of sin as of holiness.

XV. It is supposed, that the first man had the same freedom which his descendants possess, and used it in the same way.

CALVINISM.

XVI. The fall deprived man of all his supernatural gifts, and corrupted all the powers of his mind and body: so that every child of Adam inherits, by natural generation, a depraved nature, which implies, among other things, a darkened understanding and disordered affections.

XVII. By imputation, all men are guilty of original sin; and are actually condemned already.

XVIII. The atonement was something more than a public exhibition of God's hatred of sin, love of holiness, and regard to his law.

XIX. The atonement was a satisfaction made for the sins of the elect; which had respect to them personally, and secures the pardon of all their iniquities.

XX. Christ was substituted for the elect to obey and suffer in their stead; and was by imputation legally guilty,* so that the law could demand his death.

HOPKINSIANISM.

XVI. The only effect of the fall, produced in man, was a total corruption of his will; which effect came only by a divine constitution. By the gift of God, not by natural generation, all men have a *morally corrupt nature*, or evil exercises.

XVII. Adam alone was guilty of original sin; and his sin can never be imputed to any person but himself.

XVIII. The atonement was simply a public exhibition of God's hatred of sin, and regard to his holy law.

XIX. The atonement was made equally for every sin of every man, and respected sin in general, but not the persons of individual sinners: so that it does not infallibly secure the pardon of any one.

XX. Christ was substituted for all men, simply as the person in whom God displayed his hatred of sin. No guilt was imputed to Christ; nor had the law any demand against him.

* The reader will please to remember the definition of guilt, which has already been given, on page 102.

UNIVERSALISM.

XVI. The fall polluted all the faculties of man; so that all born in a natural manner, are blind in mind, and depraved in heart.

XVII. By imputation all are dead and condemned in Adam, being guilty of original sin, and consequently of actual transgression.

XVIII. The atonement was something more than a public exhibition of God's hatred of sin and love of holiness.

XIX. The atonement was made for every sin of every man, and respected the person of every sinner, so as to secure the salvation of all.

XX. Christ was substituted for all men, that he might suffer and obey the law for each. By imputation he was legally guilty for all, and justice demanded his death.

ARMINIANISM.

XVI. By the fall, man lost none of his powers. He became, however, after sin entered into the world, subject to temptation, and consequently to sin and misery. His will became subject to improper volitions.

XVII. No man but Adam was ever chargeable with original sin. No man but Adam can have guilt imputed to him, for the first transgression.

XVIII. The atonement was simply a public exhibition of God's hatred of sin, love of holiness, and disposition to pardon penitents.

XIX. The atonement was universal, and respected sin in general, but not the person of any sinner.

XX. Christ was substituted in the place of all sinners, merely to display the justice and mercy of God towards all men. No guilt was imputed to him; and the law had no demand against him; in behalf of any sinner.

ARIANISM.

XVI. After Adam sinned he became liable to punishment; and all his descendants are, in consequence of his offence, brought into a state of trial, temptation, sin and misery. The affections of man were perverted in this manner, by the apostacy.

XVII. There is no other original sin than the first transgression of the first man, which was never imputed to any person but himself.

XVIII. There is no other atonement made for sinners, but that which consists in a display of God's real character and disposition.

XIX. The atonement was universal; had respect to sin in general, but does not infallibly secure the pardon of one sinner.

XX. Christ was substituted for all men, simply as the person in whom God displayed his hatred of sin. No guilt was imputed to Christ; nor had the law any demand against him.

SABELLIANISM.

XVI. Adam sinned and exposed himself to punishment. The sin of his posterity was also introduced, by a divine constitution, in consequence of his transgression. The will, or heart, was the only part of man affected by the apostacy.

XVII. The doctrine of original sin and imputation, are rejected, even as by the Hopkinians, Arminians, and Arians.

XVIII. The atonement consists in that public exhibition of God's hatred of sin, which the whole Godhead was manifested in the flesh to make.

XIX. The atonement was universal, and had respect only to sin and the law in general. It does not infallibly secure the salvation of any sinner.

XX. God in Christ took the place of sinners, suffered and obeyed, to manifest his disposition and character; but was not by imputation guilty; nor could the law demand the death of the human nature.

SOCINIANISM.

DEISM.

XVI. By the fall, neither Adam nor any of his posterity lost any gift or faculty. His sin exposed him to punishment; and by imitating his example, his children expose themselves to divine displeasure.

XVI. The present inhabitants of the earth are as sound in all their faculties as their first parents were. All men are placed in a state of *probation* here, and will be approved or rejected for themselves.

XVII. There is no such thing as original sin, saving Adam's first sin, which could not be imputed to any one besides himself.

XVII. Thanks to all our good friends for tearing away original sin and imputation from their system. It will *ALL* go soon!

XVIII. "To whom," says Priestley, "did Christ make satisfaction? To the Devil?" There was no other atonement made by Christ than what consisted in declaring God's mercy.

XVIII. Deity has sufficiently manifested his disposition and character in the works of nature.

XIX. The atonement above admitted, was universal, respected no sinner, and secured the salvation of none.

XIX. No atonement, excepting that which a sinner makes for himself by reformation, is consistent with reason.

XX. The obedience and sufferings of the prophet of Nazareth were designed for the benefit of all men, as an example, and testimony to the gospel. No guilt was imputed to Christ; nor could any law demand his death for another.

XX. If there was any such person as Jesus, he could not have been virtuous or vicious for another. The doctrine of the incarnation, the vicarious atonement, and imputation of sin is an absurd fiction of priestcraft.

CALVINISM.

XXI. In the decree of election, the sinners who will be saved, were given to Christ to be justified. They were given when ungodly, and not from any foreseen faith or repentance.

XXII. The sinner, being both guilty and needy, has nothing in himself for which he ought to be pardoned. The ground of pardon is the mystical union with the Lord Jesus Christ.

XXIII. God renews his elect, not by altering, separating or combining faculties natural to man; nor by increasing or diminishing their number; but by supernaturally communicating spiritual life, or "quickening them in Christ."

XXIV. The new principle of spiritual life is ordinarily conveyed to the sinner, by a divine blessing on the appointed means of salvation. After it is implanted in regeneration, it is permanent, and as progressive, in its own nature, as any principle of natural life.

XXV. Faith is first given, and, by uniting the soul to Christ, is the root of all the other Christian graces.

HOPKINSIANISM.

XXI. In the decree of election, the sinners who will be saved; were chosen to be united to Christ, by a moral union, through the sanctification of their hearts. They were not elected, however, because of any foreseen repentance or faith.

XXII. The nature and fitness of things require the pardon of all who repent, love Christ, and so are united to him in affection.

XXIII. God renews his elect, by creating in them, immediately, without means, a willingness to be saved or damned for the greatest good; or, which is the same, by creating in their hearts disinterested benevolence.

XXIV. There is no such thing as an implanted principle of spiritual life, but the new heart consists entirely in right exercises, which are produced without any instrumental agency, by a continued creation.

XXV. Love is an exercise first created, and comprehends in its own essence all the other Christian graces.

UNIVERSALISM.

XXI. In the decree of election, all sinners, who were fallen in Adam, were chosen to receive the blessings of the universal atonement, through the final production of love in their hearts.

XXII. The divine love for being in general forbids that God should consign any one to everlasting punishments.

XXIII. By discipline God will finally reclaim all men ; bring them to repent of sin, cause them to love holiness, and thus unite them to Christ in a saving union of affection.*

XXIV. God implants no new principle of spiritual life ; but, by instruction and discipline, (or as some say, by creation) produces love in the heart, or holy affections, which constitute the new heart. These exercises will be continued as they were commenced.

XXV. Love is the essence of all the Christian graces.

ARMINIANISM.

XXI. From eternity God decreed, that all who should by their own self-determining power repent, should be pardoned, in consequence of the atonement by Christ. If individuals are chosen, the election was from foreseen good works.

XXII. The nature and fitness of things require the pardon of all who repent, love Christ, and thus are united to him in a moral union of affection.

XXIII. All who have new hearts, make them by the exertion of their own faculties, influenced by the inherent power of motive, or moral suasion.

XXIV. No principle of life is implanted. By moral suasion, God by his common providence may govern man, so as to improve his rational exercises. No divine power, besides that of upholding the efficient, finite being, is exerted in giving a right direction to the will of the reformed sinner.

XXV. A right disposition is the source of all the Christian graces.

* Some Universalists, not being much pleased with the common notion of *discipline*, assert with the Hopkinsians, that God creates love ; and add, that he will create benevolent affections in all.

Arianism.

XXI. The decree of election is God's determination to pardon all those sinners, who shall of themselves repent, and accept of pardon, offered them through the first-born of every creature.

XXII. Penitence is in the nature of things a sufficient reason for pardon; and reformation, for restoration to favour.

XXIII. Regeneration is the agency of motives in changing the sinner's affections, so as to make him a new man, and by love to unite him to his elder brother, commissioned to save in God's stead.

XXIV. When a sinner changes his affections and conduct from sin to holiness, it is by the blessing of God upon his efforts; but God never implants any new principle of spiritual life.

XXV. The reformation of the will by the influence of love, is the source of all other Christian graces.

Sabellianism.

XXI. In the decree of election, all those sinners who shall be saved, were chosen to be saved, (in consequence of God's having displayed his own character,) through sanctification of the heart.

XXII. The nature and fitness of things require the pardon of all, who by love unite themselves to God manifest in the flesh.

XXIII. God renews his elect by creating in them, immediately, without means, love to being in general; or, volitions which constitute a heart of disinterested affection.*

XXIV. There is no such thing as an implanted principle of grace, but the new heart consists entirely in holy exercises, which are produced, without any instrumental agency, by creation.

XXV. Love is the first exercise produced, and comprehends in its essence, all the other Christian graces.

* Thus speak the Sabellians generally, but some in this point, as well as in all others, not peculiar to their own doctrine of the incarnation, harmonize with the Arminians.

SOCINIANISM.

XXI In the decree of election, God determined to pardon all who should of themselves repent, and obey the moral precepts given by the Greatest of his Prophets. This election is a choice or acceptance, because of foreknown obedience.

XXII. Penitence is a moral satisfaction for disobedience, which according to the fitness of things demands the remission of legal penalties.

XXIII. Regeneration is the production of right affections, by the influence and inherent power of motives.

XXIV. God supernaturally implants no principle of grace, in any virtuous man, nor does the sinner experience any special influences of the Spirit, when he regulates his affections in a proper manner.

XXV. The love of what is right, comprehends in its essence all the virtuous affections.

DEISM.

XXI. Deity has determined both in this world and the future to treat men according to their moral character. There is no such thing as an election to life.

XXII. Penitence is a moral satisfaction for vice ; and reformation of life, requires, according to the fitness of things the remission of incurred penalties.

XXIX. Every change in the moral affections may be called a regeneration ; which is produced by the inherent power of motives.*

XXIV. God supernaturally implants no principle of virtue, in any man ; and when a man is virtuous ; it is not in consequence of any special influences of Deity.

XXV. Love to being in general is the only source of virtuous action.

* This is what most infidels say ; but some agree that every change of volition is a regeneration, produced by the First Cause.

ARIANISM.

XXVI. When love excites to action, the moral exercise is perfectly holy; but, when an evil disposition influences us, our actions are unmixed evil.

XXVII. The kindness of God, manifested by his Son is the proper object of a sinner's love.

XXVIII. No man, who loves God, can be willing to be damned for any cause.

XXIX. The progressive sanctification of the believer depends on the succession of holy affections.

XXX. Exercises form habits; but holy habits and affections, as well as sinful ones, may be changed; and grace wholly eradicated from the believer's heart.

SABELLIANISM.

XXVI. Every exercise of a renewed man is perfectly holy, or perfectly sinful; so that he is alternately full of the love of God, and full of the love of sin.

XXVII. The whole character of God manifest in Christ is the proper object of every holy affection.

XXVIII. Some Sabellians say, that Christian love implies a willingness to be damned, and some deny it.

XXIX. The progressive sanctification of the believer depends on the succession of holy exercises.

XXX. The covenant of redemption secures the final salvation of the believer; but does not in this life secure the constant possession of the least grace, or constancy in any one holy exercise.

SOCINIANISM.

XXVI. There is no original corruption in man which should prevent his affections from being perfectly good.

XXVII. The whole character of God exhibited in the works of nature and the Bible, is the object of religious regard ; but his benevolence is particularly the motive for love.

XXVIII. Love to God never can imply a willingness to be damned.

XXIX. Man increases in virtue according as his holy exercises are multiplied, and his virtuous habits are strengthened.

XXX. No covenant of grace secures the constancy of the least grace, or the continuance of any holy habit or exercise.

DEISM.

XXVI. A right choice is perfect virtue ; and a wrong choice is perfect vice ; so that it is no matter what any one believes or does, if he has a benevolent heart.

XXXVI. God, exhibiting in his works his love for being in general, is the only proper object of religious regard.

XXVIII. The Deists are so scriptural as to believe that no man ever hated his own flesh ; and much less his soul, if he has any.

XXIX. Increase in virtue depends entirely on the repetition of virtuous exercises.

XXX. No divine covenant secures constancy of virtuous volition, or perseverance in benevolent courses. He who is virtuous this moment, may be utterly vicious the next.

CHAPTER XIV.

THE CONCLUSION.

“ The duty of Christians is to confront and repel, not abet the enemy, nor admit him into their camp in order to subdue him.”

Introduction to the Christian's Magazine.

When any individual is admitted to the Presbyterian Church in the United States, he either professes or tacitly consents sincerely to “ receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.” It has been proved in the preceding pages, that the system of Hopkinsianism is repugnant to this confession of faith. This conclusion therefore, irresistibly follows, that no person, who is fully convinced of the truth of this system, or who is not a Calvinist in sentiment, can conscientiously unite himself to the Presbyterian Church, by assent to its confession of faith.

Neither can such a person, without prevarication, consent to the confession of the Reformed Dutch Church, or to the public standards of any Presbyterian or Episcopal congregation in the United States. This should be well understood by private Christians, and by all the rulers in the household of faith.

It is a just conclusion also, that persons who are known to support doctrines utterly repugnant to these standards, cannot with propriety be received by the rulers of these ecclesiastical societies. To admit any one who is known to be a Hopkinsian, is nothing less than connivance at a false profession.

These results are not stated from any disposition to abridge the religious privileges of nominal or real Christians ; but from a full conviction of their importance to the prosperity of Zion. A confession of faith should be a bond of union ; but it will be of no utility, when persons of contrary opinions, upon the fundamental articles of religion, subscribe it. Then it becomes like

the matrimonial covenant between inimicable partners, the bond of perpetual discord.

So long as every man in our free country can serve God according to the dictates of his own conscience, none should complain, that those who agree in doctrine choose to be united, even to the exclusion of others. The seceders from the Calvinism of the reformed Churches, ought, as honest men, to declare what they believe; and, if they please, compose a general confession for themselves.

Should the teachers and private Christians of this persuasion continue to enter the Presbyterian Church, the result must probably be, that the confession of faith, and form of government now used with the most happy effect, must soon, like the Cambridge, Boston, and Saybrook Platforms, without any repeal, be consigned to the garret; there to moulder, until the antiquarian shall deem them worthy of a place in his library. The New-England Churches formerly had a confession and system of ecclesiastical government; but the admission of multitudes, who disregarded those standards, to every privilege and office, has finally produced this effect, that few churches acknowledge the authority of their platforms of government, and very few have any government at all. The Presbyterian church should take warning; for a family or city divided against itself cannot stand.

That the Saybrook and Boston Platforms should be in many churches disregarded, after the most solemn adoption by the original churches of Connecticut and Massachusetts is not wonderful, when we remember that those valuable instruments contain the marrow of Calvinism. The Hopkinsians, Sabellians, Arians and Socinians cannot be expected to like them. We conclude, however, from the contrast which has been exhibited, that any person, who maintains either of these heresies has departed from the faith of the pious fathers of New-England. Lest a mistake should here originate, let it be remembered, that very many in comparison with the whole number of seceders, still adhere to those doctrines for which the puritans forsook their native plains, braved the dangers of the sea, and sought an asylum in the waste, howling wilderness. It is grateful also to state,

that of late the Saybrook Platform has been reprinted ; and there is some hope, that the time is not far distant when the Eastern Churches will be more generally united in some efficient system of government.

In regard to the Presbyterian Church, it is devoutly to be wished, that all her members should be well acquainted with their own creed and form of government, that they may be able to defend both.

So shall "our feet stand within thy gates, O Jerusalem;" and the church shall be "builded as a city that is compact together : whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

THE END.

ERRATA.

On page 115, note, first line, for advocate, read advocates.

246, the ninth line from the bottom, after vile body ; insert a comma, instead of a period.

255, for Chap. XII. read in some copies XIII.



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